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A COMPARATIVE STUDY OF THE PRĀTIMOKṢA

ON THE BASIS OF ITS CHINESE, TIBETAN,
SANSKRIT AND PALI VERSIONS.

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CONTENTS

PAGE

Abbreviations (No.—i ii iii ···)

1. INTRODUCTION
   - I. The meaning of Prātimokṣa 3
   - II. Number, date and authorship of the Prātimokṣa Rules 7
   - III. Prātimokṣa and the Councils 18
   - IV. Texts and the Schools 31
   - V. Differences of interpretation 45
   - VI. The Śaiksa Dharmas 49
   - VII. Prātimokṣa, external influences and function 59
   - VIII. Conclusion 67
2. COMPARISON OF THE PRATIMOKSA TEXTS OF VARIOUS VERSIONS BELONGING TO VARIOUS SCHOOLS
   - I. Nidāna 69
   - II. The 4 Pārājikas 73
   - III. The 13 Saṃghavaśeṣas 78
   - IV. The 2 Aniyatas 95
   - V. The 30 Nihsargika Pātayantikas 97
   - VI. The 90 Pātayantikas 121
   - VII. The 4 Pratideśanīyas 175
   - VIII. The Many Śaikṣas 179
   - IX. The 7 Adhikaraṇaśamathas 211
   - X. Conclusion 214
3. APPENDIX I Classification of the subject-analysis of Prātimokṣa Rules of the Sarvāstivādin School
4. APPENDIX II Pātayantika Rules not found in the Sarvāstivādin and other texts
5. APPENDIX III Classification of the Śaiksa Dharmas of the Sarvāstivādin School
6. APXENDIX IV Concordance tables of the Prātimoksa Rules found in various sources on the basis of those belonging to the Sarvāstivadin School
7. INDEX
8. CORRECTIONS AND ADDITIONS

ABBREVIATIONS

A.	denotes	Aṅguttara-Nikāya. PTS. London 1885.
ab.	”	absent (or missing)
Adhik.	”	Adhikaraṇaśamatha Dharmas.
Ani.	”	Aniyata Dharmas.
Apa.	”	Āpastamba. (SBE. vol. II.)
Asod.	”	Aśokāvadāna. Nanjio no. 1343,
Aśoka.	”	Aśoka, the Buddhist Emperor of India. By Vincent A. Smith. London 1909.
BBPS.	”	Bruchstücke des Bhikṣuṇī-Prātimokṣa der Sarvāstivādins. By Ernst Waldschmidt. Leipzig 1926.
BI.	”	Buddhist India. By Rhys Davids. London 1903.
Bu-ston	”	History of Buddhism in India and Tibet. By Bu-ston. Heidelberg 1932.
Childers	”	A dictionary of the Pali language. By R. C. Childers. London 1875.
Cv. or CV.	”	Cullavagga (Vinaya-Pitaka II) Edited by H. Oldenburg. London 1880.
CR.	”	Le concile de Rājagṛha. By Przyluski. Paris 1926.
D.	”	Dīgha-Nikāya. PTS. London 1890.
Dg.	”	Dīrghāgama-Sūtra. Nanjio no. 545.
Dh. or Dharmg.	”	Dharmagupta ... Nanjio no. 1155.
Dhmp.	”	Dhammapada. (SBE. vol. X.)
Dhv.	”	Dharmagupta Vinaya. Nanjio no. 1117.
Dip.	”	Dipavaṃsa. Ed. and translated by H. Oldenburg. London 1879.
D. P.	”	Different phraseology.
EBJ.	”	Early Buddhist Jurisprudence. By Durga Bhagvat. Poona 1939.
EBM.	”	Early Buddhist Monachism. By S. Dutt. London 1924.
EKO.	”	Ekottarāgama-Sūtra. Nanjio no. 543.
EMB.	”	Early Monastic Buddhism. vol. I. By N. Dutt. Calcutta 1941.
Fa-hien	”	The travels of Fa-hien. Trans. by H. A. Giles. Cambridge 1923.
Gau.	”	Gautama. (SBE. vol. II.)

Gil	denotes	Gilgit Manuscripts. Ed. by N. Dutt. Srinagar-Kashmir 1939.
Gṛh.	,,	Gṛhyasūtra. By Śankhyāyana. (SBE. vol. XXIX.)
Hil.	,,	History of Indian literature. By M. Winternitz. Calcutta 1933.
HPL.	,,	History of Pali literature. By B. C. Law. London 1933.
IA.	,,	Indian Antiquary. (Bombay)
IB.	,,	Indian Buddhism. By Rhys Davids. London 1881.
IHQ.	,,	Indian Historical Quarterly. (Calcutta)
JA.	,,	Journal Asiatique. (Paris)
JASB.	,,	Journal of the Asiatic Society of Bengal. (Calcutta).
JDL.	,,	Journal of the Department of Letters. Calcutta University, Calcutta.
JPTS.	,,	Journal of the Pali Text Society. (London)
JRAS.	,,	Journal of the Royal Asiatic Society. (London)
Kath.	,,	Kathā-vatthu. PTS. London 1915.
Kern,	,,	Manual of Indian Buddhism. By H. Kern Strassburg 1896.
Ksy. or Kāśy.	,,	Kāśyapiyaḥ ... Nanjio no. 1108.
Nei-Hsio.	,,	Journal of the Nanking Cheena Buddhist Institute, Nanking.
LHSB.	,,	Literary history of the Sanskrit Buddhism. By G. K. Nariman. Bombay 1923.
M.	,,	Majjhima-Nikāya. PTS. Lonflon 1888.
Mahā.	:,	Mahāvaṃsa. PTS. Ed. and translated by W. Geiger. London 1908.
Mg. or Madhy.	,,	Madhyamāgama-Sūtra. Nanjio no. 542.
Mhs. or Mahīś.	,,	Mahīśasaka ... Nanjio no. 1157.
Mhsv.	,,	Mahīśasaka Vinaya. Nanjio no. 1122.
Milin.	,,	Milinda-pañho. Ed. by H. Kern. London 1880.
MPS,	,,	Mahā-Parinirvaṇa-Sūtra or Mahā-Parinibbana-Sutta.

MPT. or Mpt.	denotes	Mahāvyutpatti. Tokyo, 4th year of Taisho ; Kyoto, 5th year of Taisho.
MRBL.	„	Manuscript Remains of Buddhist Literature found in Eastern Turkestan. By Å. F. Rudolf Hoernle. London 1916.
Msg. or Mahāsg.	„	Mahāsāṅghika ... Nanjio no. 1159.
Msgv.	„	Mahāsāṅghika Vinaya ... Nanjio no. 1119.
Msv.	„	Mūlasarvāstivādin ··· Nanjio no. 1110.
Msvv.	„	Mūlasarvāstivādin Vinaya ... Nanjio no. 1118.
MV. or	„	Mahāvagga. (Vinaya-Piṭaka I.) Ed. by H. Oldenburg. London 1879.
Nanjio	„	A catalogue of the Chinese translations of the Buddhist Tripiṭaka By B. Nanjio. London 1883.
n. c.	„	not corresponding.
NIA.	„	New Indian Antiquary. (Poona)
Np.	„	Niḥsargika Pātayantika Dharmas.
Oldb. Life.	„	Buddha, his life, his doctrine, his order. By H. Oldenburg. Berlin 1920 ; Eng. translation, Calcutta 1927.
Oldb. Vin.	„	Oldenburg's introduction to the Vinaya Piṭaka. edited by him. London 1879 83.
Pā	„	Pātayantika Dharmas.
Pali	„	Pali text of the Prātimokṣa. St. Petersburg 1869 ; Poona 1939.
Pd.	„	Pratideśanīya Dharmas.
PE.Dict,	„	Pali-English Dictionary. Ed. by Rhys Davids and W. Stede. Chipstead, Surrey 1921.
Pj.	„	Pārājika Dharmas.
PLL	„	Pali literature and language. by. W. Geiger. Calcutta 1943.
Pmk.	„	Prātimokṣa or Patimokkha.
P. T. S. or PTS.	„	Pali Text Society.
PPN.Dict.	„	Dictionary of Pali Proper Names. By G. P. Malalasekara. London 1937.
Roc.	„	The life of the Buddha. By W. Woodville Rockhill. London 1884.
S.	„	Saṁyutta-Nikāya. PTS. London 1884.

Saṁ. (or Saṃ)	denotes	Saṁghāvaśeṣa Dharmas.
Samp.	,,	Samanta-pāsādikā or Vibhāshā-Vinaya. Nanjio no. 1125 ; Pali : Samp. London 1924.
SBE.	,,	Sacred Books of the East. Ed. by F. Max Mulier.
SBBS.	,,	Early history of the spread of Buddhism and Buddhist Schools. By N. Dutt. London 1925.
s. d.	,,	slightly different.
SE.Dict.	,,	Sanskrit-English Dictionary. By Monier Willians. London 1899.
Sg. or Saṃ	,,	Saṃyuktāgama-Sūtra. Nanjio No. 544.
Sk.	,,	Śaikṣa Dharmas.
Skt.	,,	Sanskrit text of the Sv. Prātimokṣa. (JA. 1913.)
STEV.	,,	Sanskrit-Tibetan-English Vocubulary. Ed. by Csoma de Körös. Calcutta 1910.
SUV. or Suv.	,,	Sutta-Vibhaṅga. (Vinaya Piṭaka III, IV) Ed. by H. Oldenburg. London 1881-82.
SV. or Sarv.	,,	Sarvāstivadin ... Nanjio no. 1160.
Svbh.	,,	Sarvāstivāda-vinaya-vibhāsa. Nanjio no..1135.
Svs.	,,	Sarvāstivāda-vinaya-Saṅgraha. Nanjio no. 1127.
Svv.	,,	Sarvāstivādin Vinya. Nanjio no. 1115.
T.	,,	Taisho Edition of the Chinese Buddhist Tripiṭaka. Tokyo.
Tar.	,,	Taranatha's Geschte des Buddhismus in Indien, aus dem Tibetischen übersetze von A. Schiefner. St. Petersburg 1869.
Tib.	,,	Tibetan text of Prātimokṣa of the Mūlasarvāstivādin. (JASB. 1915).
Upp.	,,	Upāli-paripṛcchā-Sūtra. Nanjio no. 1109.
V.	,,	Vasumitra's Buddhist schools. Nanjio no. 1286.
VDPS.	,,	Vinaya-dvāviṃśati-prasannārtha(?)-śāstra. Nanjio no. 1139.
Vim.Vis.	,,	Vimuttimagga and Visuddhimagga, a comparative study. By B. V. Bapat. Poona 1937.

Visd.	denotes	Visuddhimagga. Ed. by D. Kosambi. Bombay 1940.
VNS.	,,	Vinayanidāna-sūtra. Nanjio no. 1130.
Yc.	,,	On Yuan Chwang's travels in India. By Thomas Watters. London 1904.

Note—1. We have taken the Prātimokṣa text of the Sarvāstivādin School as the standard text for our comparison.

Note—2. In quoting the Skt. text, all brackets introduced by the editors, have been omitted by us.

A COMPARATIVE STUDY OF THE PRĀTIMOKṢA

Thesis approved for the degree of Doctor of Philosophy
in the University of Bombay.

A COMPARATIVE STUDY OF THE PRATIMOKSA

INTRODUCTION

After a thorough investigation into the relevant documents concerning the history of ancient India, one gets an impression, that the records supposed to possess a good deal of historical importance are unhappily mixed up with legends and interpolations which often cause a great deal of confusion in the minds of scholars and consequently lead to sharp controversies. The reason is that our information, in the first place is not always derived from very authentic and reliable sources and are mostly based on hearsay. Secondly, the ancient writers belonging to different religious sects do not hesitate to invent fantastic tales, so that their religion or sect may be benefited in some way. They appear to possess little sense of what is called 'history' in the modern sense of the term. We presume, that it was the habit of the sages in ancient India to attach hardly any importance to chronology of events as we do to-day. Hence, we find that India did not make much progress in the development of a historical sense as China did in her old days. Being deprived of the facilities of authentic history, the workers in this field have to labour extremely hard; they have to sift the distorted facts from a heap of legends, study the archaeological data, and investigate the original literature preserved in Chinese, Tibetan and other languages and also to get confirmation from early foreign travellers who came to India mainly from China and Greece, with the hope that a flood of light may be thrown on unsolved problems and fairly reliable conclusions drawn from them. This method has been applied, accepted and now well-established by the modern savants of both the West and the East. In our present investigation, we shall also endeavour to observe the same principles of historical criticism and deliver an independent judgement based on whatever clear evidence we can gather.

The various reasons and testimonies, discussed and presented in the following treatment of the subject show that the Prātimokṣa (Pali : Pāṭimokkha) is one of the oldest texts in the Buddhist Canon and the oldest text also in the Vinaya-Piṭaka. Its significance and importance to the students of ancient Indian history and culture is manifold, though primarily it is a collection of liturgical formularies governing the conduct of the Bhikṣus and Bhikṣuṇis. The text and its commentaries furnish us with such minute details, that we are confronted with a distinct picture of the social, political, economic and religious conditions that must have prevailed in the time of the Buddha, that is, about the fifth century B. C. The significant characteristic of the Pmk. is that it deals with the daily affairs (individual or communal) of the Buddhist Order. It used to be and still[1] is recited every half-month in the assembly of the Bhikṣus, so that they may confess their sins, and purify themselves if they had committed a transgression of the rules mentioned. It shows quite a realistic outlook and is unlike such texts e. g. Mahā-Sudassana-Suttanta of the Dīgha-Nikāya, which gives fantastically coloured and figurative descriptions. As it evidently possesses a considerable amount of historicity as well as antiquity, it will be undoubtedly worth our while to arrive at some definite results, which will throw more light on this particular problem in Indian history.

I. THE MEANING OF PRATIMOKSA

Regarding the meaning of the word Prātimokṣa[2] (Pali : Pāṭimokkha), we find that there are different interpretations of it in the Pali and the Northern translations. We shall first see how it has been defined in the Pali Canon and then pass on to other records. The references quoted below are from the Pali sources—

1. 'Pāṭimokkhan ti ādim etaṃ mukhaṃ etaṃ pāmukhaṃ

---

[1] We find the Bhikṣus in Tibet and in Ceylon still observing this custom See JASB. 1915, Nos. 3 & 4 p. 30.

[2] This is said to be a wrong adaptation in Skt. Its correct form should be 'Prātimokṣya' PE. Dict.

etaṃ kusalānan dhammānam tena vuccati pāṭimokkhan[3] ti'... 'Pāṭimokkhaṃ', it is the beginning, it is the face (mukhaṃ), it is the principal (Pāmukhaṃ) of good qualities ; therefore, it is called 'Pāṭimokkhaṃ'.

2. 'Yo taṃ pāṭirakkhati taṃ mokkheti moceti apāyikādidukkhehi tasmā pāṭimokkhan ti vuccati—whosoever observes (the rules of Pāṭimokkha), him it releases, delivers from sufferings such as of the inferior states, and so it is called Pāṭimokkha'—from an old Ṭīkā, quoted by Subhuti.[4]

3. 'Pāṭimokkhan ti atimokkhaṃ paṭippāmokkhaṃ atiseṭṭhaṃ ati-uttamaṃ—The Pāṭimokka is that which is the highest, the extraordinary high, the very best and very highest'.

In the Chinese[5] and Tibetan[6] translations, this is interpreted as : Deliverance, liberation or emancipation for each and every' one and at all occasions, that is, 'prati' stands for 'each', every and 'mokṣa' for 'Deliverance'. The Prātimokṣa Vinaya[7] (or Sūtra), a text of the Kāśyapīya School, translated into Chinese by Gautama Prajñāruci in A. D. 543 is called 'Chieh-t'o-chieh-pan-ching', which means : The Vinaya text for deliverance. The TibetanSo-sor-thar-pa, literally signifies : 'Disburdenment of each individual's sins.[8] Etymologically, it seems that Pali 1. and 3. have derived it from 'Mukha' and the Skt. from the root 'Muc'. For Prati-muc (muñcati) Monier Williams[9] has given the following meaning : 'To set at liberty, release, let go, send away, along with other senses. Rhys Davids and H. Oldenberg[10] have expressed their doubts as to how a word having the meaning of 'over against, standing close, in front' could become the title of a book of the liturgy of confession such as the Pāṭimokkha.

---

[3] Mv. II, 3, 4.

[4] See Childers, p. 363 ; Visd. Ch. I, 43.

[5] T'ing fu-po's—The great Buddhist Dict. p. 1541 ; Mūla Sarv. Vin Ch. I, Intro. verses.

[6] So-sor-thar-pa, JASB. 1915 Vols. xi. nos. 3 & 4 (n. s.)

[7] Nanjio no. 1108.

[8] See note 6.

[9] SE. Dict. under Prātimuc.

[10] SBE. vol. XIII. p. xxvii.

Other Vinaya works in the Chinese translations have interpreted this word as 'Deliverance' in almost all the cases, excepting the Mahīśāsaka[11] which gives an interpretation corresponding with the 'mukha' explanation. It runs as follows :—

'Prātimokṣa means that by (observing) the Śīla (chieh) one will protect his sense organs and hence his meritorious qualities (saddharma) will be increased. It is the first entrance (ch'u-men) to all the good Dharmas. Therefore, it is called Prātimokṣa'.

The 'muc' explanation is found in the following works :—

The Pi-ni-mu-lun or Vinaya-mātṛkā-Śāstrā[12] (ch. 2) says :

'Prātimokṣa means that one remains in the practice of Śīla and Vināya. It is therefore, called Prātimokṣa'.

The (Pi-na-ya) Chieh-yin-yuen-ching or Vinayanidāna-Sūtra[13] (ch. 1.) in reply to the question about the best of Śīlas, says :—

'A Bhikṣu who observes the Śīla, adorns himself with the ornament of Pmk., the Sīla-deliverance (chieh chieh t'o). A habit thereby will be formed by him that he will be afraid of committing even the most insignificant offence and whatever he does will be in perfect concord with Sīla or Vinaya'.

The Mūlasarvāstivāda-nikāya-vinaya-saṅgraha[14] (ch. 1.) composed by Jinamitra of Nālandā has given another clear confirmation to the derivation of 'Prātimokṣa' from 'muc'. It states that :—

'The Prātimokṣa' means that he who practises according to the Prātimokṣa-Sūtra, will gradually cut off the minutest doubts of the nine divisions...and attain deliverance from all evil dispositions (kleśa)—it is called Prātimokṣa'.

It is not impossible that the different Vinaya works mentioned above, in connection with the etymology of 'muc', have drawn on very old tradition that was probably prevalent during the life time of the Buddha or after his death. Inasmuch as we find similar expression in the Madhyamāgama (Ch.

---

[11] Msv. ch. 18, on Uposatha.

[12] Nanjio no. 1138.

[13] Nanjio no. 1130.

[14] *Ibid.* 1127 ; Jinamitra lived about 600 A. D. See On Yuan Chwang II, 169.

10, Sūtra[15] 42-43) which, as we shall see later, contains a comparatively older tradition :—

By observing the Śīla, one will be freed from repentance, thence he will acquire the benefit of joy, the equanimity of mind, preceiving things in their reality, detached from desires, and *attain deliverance* from longing, anger and ignorance (Rāga, Doṣa and Moha)...'

Here, the Sūtra does not attempt to state clearly the definition of Pmk. but nevertheless the renowned fourfold formula of Śīla, Samādhi, Prajña and Vimukti turns up, as though by its own accord. Mukti or deliverance is the final goal of all the religious mendicants in ancient India, as well as of the Buddhists. To observe the rules laid down in the Pmk. is the proper means through which the Buddhists would achieve their ends. So even theoretically we are strongly supported by the Buddhist general doctrine that 'muc' fits in better than 'mukha' in the present case.

The prefix 'prati' has the sense[16] of 'towards, near to, against, in the direction of, about, with regard to, every, severally and on every...' Accordingly, we find both the senses of 'each, every, individually' common in the Vinaya works and also 'towards, on way to or following' in *tsung chieh t'o* 'following Deliverance', a translated term for Pmk. e. g., in the Madhyamāgama (ch. 5, Sūtras[17] 21, 22.) regarding a Bhikṣu observing the disciplinary rules, protecting the Pmk., behaving properly and with great awe when he sees the slightest offence, the 'prati' is rendered as 'towards'. That is one of the earliest renderings in Chinese translations, because Gautama Saṅghadeva translated this work into Chinese in 397-398 A. D.

Taking all the aforesaid data into consideration, we are inclined to believe that there used to be two different interpretations of the word 'prātimokṣa'. It has been interpreted as

---

[15] Nanjio 542, cf. A. X. 1, *Kimatthiya.* Taisho I, p. 485.

[16] SE. Dict. under Prātimuc.

[17] Cf. A. II. 4, 5-6. 'Idhāvuso bhikkhu sīlava hoti pātimokkha-saṃvara-asmbhuto viharati ācāra-gocara-sampanno anumattesu vajjesu bhayadassāvi samādāya sikhhati sikkhāpadesu. 'Vol. I. p. 68-67 ; A. V. 166, Nirodha ; S. V. 187 ; EBM p. 88-90 ; PPN. Dict. Vol. II. p. 183.

'Deliverance' on the one hand, the 'Chief' or the 'Principal' on the other. These two seem to have taken the word 'mukha' and the root 'muc' respectively for the purpose of derivation current at the same time.

The suggestion made by H. Kern[18] that Pmk. was taken in the sense of Cuirass, or something serving as a (spiritual) cuirass does not appear to us to be convincing, because so many texts of the Northern tradition as we have seen above, clearly and undoubtedly, base their explanations on the root 'muc'[19] in spite of the fact that Dr. S. Dutt[20] seeks to defend that explanation. He quotes Amarakoṣa to strengthen his assertion, but immediately confesses that he has not been able to discover any instance of the use of the word precisely in that sense in Sanskrit.[21]

II. NUMBER, DATE AND AUTHORSHIP OF THE PRATIMOKSA RULES

The number of the Pmk. rules shown in the texts belonging to different schools is of the greatest significance to the students of Buddhist history. It indicates unmistakably the comparative antiquity of the texts as well as the line of development followed by each school. Before dealing with the exact figures taken from the various works, it would be appropriate to make inquiries with regard to the numerary references found in the Canonical literature other than the Vinaya-Piṭaka.

According to the tradition of the Sammitīya[22] School, it is said that the Tathāgata had established 420 (actually 419) precepts, namely : 200 in the P'o-shou-tou (Posadha) Vinaya ; 120 in the U-po-ti-sha (Upadeśa) and 99 in the Bhikṣuṇi Vinaya. The first of these three is probably meant to refer to the Pmk. rules in the earliest times.

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[18] Kern, p. 74, n. 5.

[19] SE. Dict. under Prātimuc.

[20] EBM, p. 89-90.

[21] Other references regarding the interpretation of the Pmk. see Winternitz's HIL. Vol. II, p. 22, n. 2 ; Samp. (PTS) Vol. IV. p. 787 ; Vim. Vis. p. 11.

[22] See VDPS. Nanjio no. 1189 (Ch. 1), composed by Buddhatrāta and translated by Paramārtha in 568 A. D.

Other records found in the Pali Nikāya cited in the Milindapañha,[23] on the one hand, and the Chinese Agamas on the other, help us to determine the correct number. The Pali gives 150 rules, whereas the Saṁyuktāgama, Sūtras[24] 819 (cf. A. III, 87 Sādhika). 821 (cf. A. III, 85-86 Sekha) and 829 (cf. A. III, 83 Vajjiputta) give 250. Both these numbers have been given in connection with half-monthly recital of the Pmk. Sūtra. We find a striking similarity between the passages found in Chinese Sam. no. 829 and Pali A. III. 83 as shown below, and as other evidences also testify to their correctness, we may logically conclude, that both the Pali and Skt. have their grounds to state the foregoing figures. For clarification we quote the following relevant passages of both the Sūtras :—

Pali A. III, 83 :—'. . . . . Atha kho aññataro Vajjiputtaka Bhikkhu yena Bhagava ten'upasankami. . . . ekamantam nisinno kho so Vajjiputtako bhikkhu Bhagavantam etad avoca : "Sādhikam idam bhante *diyaḍḍasikkhapadasatam* anvaddhamāsam uddesam āgacchati nāham bhante ettha sakkomi sikkhitum ti."

"Sakkhasi pana tvam bhikkhu tisu sikkhāsu sikkhitum—adhisilasikkhāya adhicittasikkhāya adhipaññasikkhāya[25] ti".

Chinese Sam. ch. 29, Sūtra 829 :—"Thus have I heard, once the Blessed One was staying in the village of the Vajjians and the venerable Vajjiputta was attending upon him. Now, the venerable Vajjiputta went to the place where the Lord Buddha was. Having saluted him with his head touching the feet, he stood on one side and said :—"O Blessed One, the Lord Buddha has laid down (literally :) more than *250 rules* (Vinaya chieh) and asked the sons of the community to recite the Prātimokṣa-Sūtra every half month as well as let them learn (them) according to wish. Lord, I am now not able to learn according to the Rules."

'The Buddha said to Vajjiputta :—"Will you be able to learn the Three Śikṣā-padas ? , . . you should always learn the Śikṣās of Adhiśīla, Adhicitta and Adhiprajña.'

---

[23] Miln. 'Diyaḍḍhesu sikkhāpadasatesu samādāya' pp. 143, 232 ; A. III. 83, 85, 86, 87. (Vol. 1, p. 232.). In passing, is it possible to maintain, that the word 'diyaddha' was also interpreted in the sense : 2½ instead of 1½ ?

[24] T. Vol. II, p, 210, 212.

[25] Cf. A. III, 88, n. 1

The word 'sādhikam' in the Pali version is very significant here, because it indicates that Pmk. is something *more than 150.* We know that the actual number in the text is 227. That is to say this 'something more' means actually 77 rules ! We are tempted to believe, that this is attributable to the role of the Śaikṣa Dharmas, because their sum total is 75 in the Pali version. Moreover, in all the Pmk. texts and Vinaya works, including the accounts given in most cases, with reference to the Rājagṛha Council, the number of rules in all other sections of the Pmk., excepting the Śaikṣa Dharmas, has been distinctly stated. We know, the numerary significance apportioned to that section is 'Bahu Śaikṣa Dharmas' or 'many rules that should be learnt'. As this 'many' is indefinite, it is not unlikely that the editors of the Nikāyas thought it convenient to quote the conventional figure by saying '150 etc.'. We can hardly subscribe to the opinion[26] expressed by Dr. B. C. Law that the 7 Adhikaraṇaśamatha and the 75 Śk. Dharmas had no place in the first Buddhist Council and were later additions[27] His argument is that the later Suttavibhaṅga scheme makes room for the 75 Śk. rules, therefore the Pmk. code with its total of 152 rules may be shown to have been earlier. But as there is evidence to show the existence of both the Śk. and the 7 Adhik. dharmas in such works (e. g. Sg. ch. 9, discussed below) that are definitely much older than the Suttavibhaṅga, we cannot but infer that the omission of the 75 Śk. rules in the A. III, 83 may be intentional, and that the 7 Adhik. dharmas were obviously included in the '150 and more' Rules, as B. C. Law himself later on admits.[28] The Saṁ. ch. 9, Sūtra 253 (cf. S. 35, 133, Verahaccāni) describing the incident as to how the Brāhmaṇī (Pi-nin-ka-chien-yen)Verakātyāyana (?) of the Kāmaṇḍāya (Chu-pan-tu) village was refused three times instruction by the Venerable (Mahā) Udayi[29] (Yu-dha-yi) on account of her : 1. Wearing best shoes made of leather. 2. Covering her head with cloth. 3. Preparing a higher seat for herself. 4. Wearing an appearance of looking down upon the Bhikṣus and 5. Sitting with impudence. All these are obviously direct references to the Śk. dharmas :—

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[26] History of Pali Lit. (HPL), vol. I, p. 20-21.

[27] For the 7 Adhik. dharmas, see Mg. ch- 52, no. 196. Taisho. vol. I, p. 754. Cf. M. 804, Samagama Sutta.

[28] HPL. vol. I, p. 21 : EBM. p. 92-98.

[29] PPN. Dict. vol. II, p. 376 ; S. iv, 121-4.

1. Refers[80] to Sarv. Sk. 104—not to preach to a person who puts on leather shoes.
2. Refers to Sarv. Sk. 95—not to preach to a person who covers his head.
3. Refers to Sarv. Sk. 92—not to preach to a person who is in a high position whereas the Bhikṣu is in a low position.

The Śk. dharmas or rules of decorum were not merely observed and practised by the members of the Buddhist Saṃgha. They had such a wide and universal appeal that even the Kings and Rulers at that time had to acquaint themselves with some of these etequettes. It was then a social code for the highly cultured circles. Several Sūtras[81] in the Saṁ. and Ekottara state that King Bimbisāra and King Prasenajit had on many an occasion paid visits to the Buddha Before their approach to him, they had to withdraw the five insignia of a King, namely, i. the crown, ii. the canopy, iii. the fan or the duster, iv. the sword and v. the shoes. Among these, i. ii. iv. and v. correspond to 96, 106, 107 and 104 of the Sarv. Śk. dharmas[82] respectively.

It is evident then that the Śk. rules had, in reality, occupied a prominent and a more or less customary position in the society during the time of the Buddha.[33] Regarding their omission in the Pali account, we can hardly offer any satisfactory explanation, in the face of all this solid testimony. On the other hand, the number given in the Saṁ. ch. 29, Sūtra 829 amounting to cover 250 Rules leads us to believe that the editors of the Āgamas had actually got them. For conveying a clear idea of the actual numbers existing in the different versions and their commentaries, we give below the following illustrative table.

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[80] For the corresponding number in the various Pmk. texts, see Appendix IV, vii.

[81] Saṁ. ch. 38, Sūtra 1074 (cf. Mv. I. 22.) ;
— ch. 40, Sūtra 1115 (cf. S. XI, 1, 9 : 5. Isayo) ;
— ch. 13, Sūtra 1.

[82] See Appendix IV. vii.

[83] For the comparative estimate of the Bhikṣunī-Prātimokṣa, see Ernst Waldschmidt's Bruchistücke des Bhikṣunī-Prātimokṣa der Sarvāstivādins. p. 2.

	I	II	III	IV	V	VI	VIII	VIII	Total
Sarvāitivādin.[34]	4	13	2	30	90	4	113	7	263
Sanskrit.[35]	,,	,,	,,	,,	,,	,,	,,	,,	263
Vinayanidāna-Sūtra.[36]	,,	,,	,,	,,	,,	,,	,,	,,	263
Sarvāstivāda-Vinaya.[37]	,,	,,	,,	,,	,,	,,	108	,,	257
Sarvāstivāda-Vinaya-vibhāṣā.[38]	,,	,,	,,	,,	,,	,,	91	,,	241
Mūlasarvāsti-vādin & Comm.[39]	,,	,,	,,	,,	,,	,,	98	,,	248
Tibetan.[40]	,,	,,	,,	,,	,,	,,	108	,,	258
Mahāvyutpatti.[41]	,,	,,	,,	,,	,,	,,	105[48]	,,	255
Dharmagupta and Comm[42]	,,	,,	,,	,,	,,	,,	100	,,	250
Mahīśāsaka and Comm.[43]	,,	,,	,,	,,	91	,,	100	,,	251
Kāśyapīya[44]	,,	,,	,,	,,	90	,,	96	,,	246
Upali-paripṛcchā Sūtra.[45]	,,	,,	(2)[49]	,,	92	,,	72	(7)[49]	(224)
			...					...	215
Pali.[46]	,,	,,	2	,,	,,	,,	75	7	227
Mahāsāṅghika and Comm.[47]	,,	,,	,,	,,	,,	,,	66[50]	,,	218

[I. Pārājika, II. Saṁghāvaśeṣa, III. Aniyata, IV. Niḥsargika-Pātayantika, V. Pātayantika, VI. Pratideśanīya, VII. Śaikṣa, VIII. Adhikaraṇa-Śamatha.]

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[34] Shih-sung-lü-pi-ch'iu-chieh-pau or Prātimokṣa of the Sarvāstivāda-vinaya. Nanjio no. 1160. Trans. by Kumārajīva, about 404 A. D. A reference and discussion concerning an older lost version of the Sv. will be found below.

[35] Le Prātimokṣasūtra des Sarvāstivādins, texte Sanskrit, par M. Louis Finot avec la version Chinoise de Kumārajīva, traduite en Francais par M. Edouard Huber. JA. 1913.

[36] Chieh-yin-yin-yuan-ching or Pi-nai-ya=Vinaya. Nanjio no. 1130. Translated by Chu Fo-nien, 378 A. D.

The reference we obtain from the VDPS. of the Sammitīya School to the number of different sections is the same as that of the Sarv. except that the section of the Śk. dharmas has been

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37. Shih-sung-lü or Vinaya of Ten Recitations. Nanjio no. 1115. Trans. by Punyatrāta, together with Kumārajīva, 404 A. D. 65 fasciculi ; 10 adhyāyas or divisions ; 29 sections.

38. Sa-pho-to-p'i-ni-pi-pho-sha. Nanjio no. 1135, 1136. The translator of the work is unknown.

39. A). Text. Kan-pan-show-yi-tshie-yiu-shieh-ching. Nanjio No. 1110. Trans. by I-tsing 710 A. D.
B). Comm. Mūlasarvāstivāda-nikāya-vinaya, Nanjio No. 1118. Trans. by I-Tsing 703 A. D. 50 fasciculi.

40. So-sor-thar-pa, or a Code of Buddhist monastic Laws, being the Tibetan version of Prātimokṣa of the Mūla-sarvāstivāda School. Ed. and trans. by Satis Chandra Vidyabhusana. JASB. 1915 nos 3, 4.

41. Mahāvyutpatti, Minayeff : See. 257-264 ; Sakaki : cclvii-cclxiii ; Csoma de Körös : clii (243)-clviii (249) ; Wogihara : 257-264.

42. A). Text. Szu-fen-chieh-pan or Prātimokṣa of the Dharmaguptanikāya. Nanjio no. 1155. Trans. by Buddhayaśas, A. D. 403-413. An English translation of the same, see Beal's Catena of Buddhist Scriptures from the Chinese, pp. 206-239.
B). Comm. Szu-fen-lü-tsang or Dharmagupta Vinaya. Nanjio No. 1117. Trans. by Buddhayaśas, together with Chu Fo-nien, A. D 405 ; 60 fasciculi.

43. A). Text. Wu-fen-chieh-pan or Prātimokṣa of the Mahīśāsaka Nikāya. Nanjio No. 1157. Trans. by Buddhajiva, A. D. 423-424.
B). Comm. Mi-sha-sö-pu-wu-fen-lü or Mahīśasaka-vinaya. Trans. by Buddhajīva, together with Chu Fo-nien, A. D. 423-424. 30 fasciculi ; 5 Vargas or divisions.

44. Chieh-tho-chieh-pan-ching or Prātimokṣa-Sūtra of the Kāśyapīya-nikāya. Nanjio no. 1108. Trans. by Gautama Prajnāruci, A. D.

45. Yiu-po-li-wen-ching. Nanjo No. 1109. Trans. by Guṇavarman. A. D. 431. 1 fascicule.

46. Pāṭimokkha, edited by Minayeff with a Russian translation. St. Petersburg 1869 ; the same, edited by R. D. Vadekar in Devnagari tharacters. Bhandarkar Oreintal series, no. 1. Poona 1939 ; English translation, SBE. Vol. xiii.

47. (A) Text. Po-lo-thi-mu-cha-san-ghi-chieh-pan or text of the Prātimokṣa sāṅghika-vinaya, Nanjo no. 1159. Trans. by Buddhabhadra, about A. D. 416.
(B) Comm. Mo-ho-san-chi-lu or Mahāsāṅghika Vinaya. Trans. by Buddhabhadra, together with Fa-hien, A. D. 416. 49 fasciculi ; 18 sections.

48. We find in Csoma de Koros's STEV. p. 232 only 102 rules.

49. These two sections are left out uncommented.

50. This refutes H. Kern's statement ; 'The Pali version is unquestionably the oldest and, accordingly, the shortest'. Manual p. 74.

left unmentioned. The Sarv. Vinay-Śāstra of Jinamitra, a word for word commentary on the Pmk. of the M-sarv. school has only expounded 62 rules of the Śk. and the division relating to 'preaching' therein is absolutely untouched. The number of other sections corresponds to the Msv. text.

Thus we see that 263 rules in the Sarv. is the highest and 218 in the Mahāsaṅghika the lowest. There is no alteration in I. II. III. IV. VI. and VIII. of all the texts. The most divergent section is the VII. (Śk. dharmas) which runs from 66 to 113 Rules. Regarding its growth and development, we shall have occasion to discuss it later in a separate section alloted for the purpose.

It has been admitted[51] by all eminent scholars that Pmk. is one of the oldest texts in the Buddhist Canon. But none[52] is quite certain with regard to the rules which were comparatively older and were laid down by the Buddha himself. The precise date of the promulgation of such rules, of course, is beyond our knowledge,[53] but there are abundant scattered data in the Buddhist literature that give us the clue to the approximate time of their fixation.

The events given in the Suttavibhaṅga and attached to each particular rule, which although generally considered as imaginary and unreliable, cannot be totally discarded as untrue. As a rule, the truth of ancient Indian history has to be sifted from the conventional legends. The references found in the Sūtra-Piṭaka may indicate that at least some of the rules had been laid down by the Buddha, naturally they are the older ones in the Pmk. We shall now endeavour to search for such references from the Āgamas and Nikāyas to confirm our statement.

(A). The 3rd Pārājika-Sarv.

There is large number of references to this incident :

1. The Bhikṣus who lived in the Sa-lo-li (Sarali) forest[54] on the bank of Valgumudā river in Vajragrāma were disgusted

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[51] Oldb. Vin. p. xvi, xx ; Kern, p. 2 ; LHSL. p. 178 ; PLL. p. p. 15.

[52] SBE. vol, xiii. p. xii and xiv.

[53] The Nidāna of the Msg. text has given a definite date of the 4 Pārājikas and they are said to have been established by the Buddha himself.

[54] Saṁ. ch. 29, no. 809 (Cf. S. 54. 9. Vesali). T. vol. II. p. 207 ; Cf. Suv. Parajika 3.

with their life due to the practice of Aśubhakathā visualization. They commited suicide in various ways and some of them requested Mṛgavana Brahmin to kill them with a knife. Consequently sixty Bhikṣus died in this way.

2. 'Pūrṇa said to the Buddha[55] : "If the Sonāparāntakas of the West were to kill me, I would think that disciples of the Lord had been weary of their life. In order to put an end to it, they committed suicide with a sword, or taken poison, or hanged themselves with a piece of rope or thrown themselves from a precipice . . . ."

3. There Vakkali[56] (Po-chia-li) of Rājagṛha was suffering from a serious disease. He could not endure it any longer and commited suicide with a sword.

4. Thera Channa[57] of the Naḍa (Na-lo) village who was suffering destroyed his life in the same manner as that of Vakkali.[58]

(B). The 1st. Pārājika and the 8th Saṁghāvaśeṣa-Sv.

The story of Mettiyabhummajoka[59] requesting his Bhikṣunī-sister to accuse Dabba Mallaputta falsely that the latter had committed a Pārājika offence by violating her chastity, throws a flood of light on the existence of those two rules in the life time of the Buddha, and shows that there was such a code as Prātimokṣa. While replying, the Bhikṣunī said : 'How can I charge a Bhikṣu, who observes the Brahmacarya, with a Pārājika offence ?' That involves and links up both the rules mentioned above.

(C). The 10th and the 11th Saṁghāvaśeṣa-Sarv.

The endeavour of Devadatta to cause a schism in the Samgha[60] and destroy the life of the Buddha is too notorious. His conspiracy with King Ajātaśatru has been recorded in the Sūtra and Vinaya literature as well as by the Chinese travellers.

(D). The 13th Saṁghāvaśesa-Sarv.

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[55] Saṁ. ch. 13. no. 311 (Cf. S. 35. 88, Punna ; M. 145. Punnavada). S. vol. II. p. 89.

[56] Ekottara. ch. 19. T. vol. II. p. 642 ;
Saṁ. ch. 47. no. 1264 (Cf. S. 22.47. Vakkali). T. vol. II. p. 347.

[57] Saṁ. ch. 47. no. 1266. T. vol. II. p. 348. (Cf. S. 35, 87.)

[58] Other cases of attempting to commit suicide, see Saṁ. ch. 50. no. 1344 (cf. S. 9. 8. Ogāḷho). T. vol. II. p. 370 ; Eko. ch. 35. T. vol. II. p. 742.

[59] Saṁ. ch. 39. no 1075. Cf. Cv, IV. 4. 4-11.

A Bhikṣu who lived in forest in Kosala country used to play (games) with the ladies of the locality. Great ill-fame later on assailed him and he finally attempted to commit suicide[61].

E). The 18th, 19th, and 20th Niḥsargika-pātayantika-Sarv.

The village chief of Maṇicūlaka[62] questioned the Buddha whether it was lawful for the disciples of the Buddhist Order to keep gold, silver and other precious articles. He, of course, replied in the negative and enjoined the Bhikṣus that thenceforth they might beg wood, grass, cart and labourers if needed, but should never accept gold, silver and other precious metals. This prohibition which has been set forth in the 10th Np. enjoins that a Bhikṣu should not personally accept the robe-fund, but let an agent act on his behalf. It is also very significant here that the Saṁ. does not mention the section of offence such as Np. to which this unlawful practice belongs. It is quite likely that the injunction was decreed by the Buddha much earlier than the time of its inclusion in the present classification.

F). The 21st and 22nd Pātayantika-Sarv.

The Buddha told the Bhikṣus that he could no longer preach[63] to the Bhikṣunīs as he was too old for that. He therefore instructed the disciples to preach to the Bhikṣunīs by turn. When Nanda's turn came, he was discinclined to perform that duty. This is relevant here, because this practice of a exalting the Bhikṣunīs was initiated by the Buddha whereas the Pmk. mentions only the deputation sent by the Saṃgha. That shows obviously a traditional practice being continued by the Buddhist Order.

G). The 37th Pātayantika-Sarv.

1. The Blessed One told the Bhikṣus to eat once[64] in the

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60. Cv. VII. 8, 8-9 ; *Ibid.* VII. 4, 8 ; Dhv. ch. 46 ;
Fa-hien, 84, 85, 87 ; YC. vol. I. p. 890 ;
Rock. p. 94 : Eko. ch. 47. T. vol. II. p. 808 ;
Eko, ch. 9. T. vol. II. p. 690 ; Mahāsāṅgh. ch. 27. T. vol. I. p. 601.

61. Saṁ. ch. 50. no. 1844, cf. S. 9, 8, Ogalho. T. vol. II. p. 870 ;
Cf. Gil. vol. III. pt. 8. p. 15 foll.

62. Saṁ. ch. 82. cf. S. 42. 10. Manicula. T. vol. II. p. 228 ;
Eko. ch. 25. T. vol. II. p. 685.

63. Saṁ. ch. 11. no. 276. cf. M. 146. Nandakovāda. T. vol. II. p. 78-4.

64. Eko. ch. 47. cf. M. 65. Bhaddāli and M. 66. Latukikopana. T. vol. II. p. 800.

day, because that enhanced strength and kept one in the best of health. Bhikṣu Bhaddāli informed the Lord that he was unable to do so on the ground of his poor health.

2. The same Sūtra[65] relates further that Udāyin who was of a very dark complexion, once had gone to beg alms in a dark and stormy night. On seeing him, the lady of the house who was pregnant, took him for a ghost, was frightened and screamed. As a result thereof, her foetus was destroyed then and there. When the public took notice of it, they disapproved such practices of the Bhikṣus.

3. '...He who praises[66] those who eat once a day, then he is praising me, because I often praise such practices ; but he who disapproves and scolds the same, then, he is insulting me...' said the Buddha.

H). The 55th, 56th and 57th Pātayantika-Sarv.

1. The Bhikṣu named Ariṭṭha[67] (and Gaddhabādhi Pubba) asserted that there is no harm in indulging oneself in the practice of the lustful act even after being admonished by the Bhikṣus for three times and even maintained the same statement while facing the Buddha. He was later on accused of being guilty and condemned as a big fool.

2. Bhikṣu Moliyaphagguna[68] (mou-lo-p'o-chûn) made himself very closely associated with the Bhikṣunīs even living together with them, The laity passed undesirable remarks on him. As a reply to the public censure, he said ; 'I understand the teaching of the Buddha that the offence of violating the vow of chastity is insignificant.' He too was admonished by the Bhikṣus and scolded by the Blessed One.

There are other references with regard to Saṃ[69] ; the 2nd, 13th, 48th, 49th, 76th,[70] 79th[71] ane 82th[72] Pātayantika-Sv., the 7 Adhik.[73] dharmas and so forth in both the Nikāyas and Āgamas. Thus far, we have gathered over 30 rules belonging to the I. II. IV. V. VII.[74] and VIII sections of the Pmk. It is beyond any shadow of doubt that they are among the oldest Rules collected and directly promulgated by the Buddha. We have reason to believe that he had a hand in shaping them. For instance, we are told[75] by Saṅgāramalla that many of his disciples attained their insight when he decreed only a few rules, but few reached such state when many more rules were added later on. As an echo of this, the Cullavagga[76] goes further to relate how the Buddha proclaimed and exalted the learning of the Vinaya. One thing to be borne in mind is that this does not mean that he created the whole of the Pmk., but merely a minor portion of it. In other words, it should be said that the authorship of the present Pmk. text was shared by many unknown hands.[77] Its earliest part should reach far back to the neighbourhood of 500 B. C. and the final shape of the Pali and the Mahāsāṁghika texts may at the most take 100 years to undergo their fullest development, including the Śaikṣa dharmas. Its growth may thus have been completed in about 400 B. C. Ryhs Davids was also of the opinion[78] that the great bulk of it must be older than the year 450 B. C. and its final touches about a century later. This looks probable, if we make a comparative survey of the development of all the versions of the schools. In any case, the latest date of its recension cannot possibly be placed[79] after 272 B. C. or just before Aśoka's coronation in 269 B. C. The reason is very obvious;

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[65] *Ibid.*

[66] Eko. ch. 5. T. vol. II. p. 570.

[67] Mahā. ch. 54. No. 220. Cf. M. 22. Alagaddūpama. T. vol. I. p. 763.

[68] Eko. ch. 48. Cf. M. 21. Kakacūpama. T. vol. II. 812-3.

[69] Mahā. ch. 29. do. 116, Cf, A. viii- 51, Gotamī ;
Cv. X. I ; T. vol. I. p. 626.

[70] Eko. ch. 18. Cf. M, 48. Kosambia :
M. 128. Upakkilesaya. T. vol. II. p. 626.

[71] Saṁ. ch. 33. no. 936. Cf. S. 55, 24, Sarakāni. T. vol. II. p. 239.

[72] Eko. ch. 42. Cf A.. 45. Pavesana. T. vol. II. p, 777.

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[73] Madhy. ch. 52. no. 196. Cf. M. 104. Sāmagāma Sutta T. vol. I. p. 754.

[74] About the Sk. dharmas, we have mentioned elsewhere.

[75] Madhy. ch. 35. no. 143. Cf. A, III. 60. Saṅgārava. T. vol. I. p. 650.

[76] Cv. VI. 13. i ; SBE. vol. xiii. p. xiii.

[77] The Sarv. ch. 5. Np. III. gives us a testimony to this effect that even during the life time of the Buddha, the Bhikṣus proclaimed a Pātayantika rule prohibiting the members to see the Blessed One except at the time of sending him food and performing the Uposatha. This was probably a temporary measure.

[78] IB. p. 43.

[79] Oldb. Vin. p. xxxviii. '265 B. C.' ;
PLL. p. 13 ; Aśoka, p. 68.

in the Bhabra[80] Edict, Aśoka recommends seven texts of the Buddhist Canon to the Saṃgha. Amongst these, the first one is 'Vinaya-samukase'[81] which might have had some connection with Pmk. as Oldenberg and Rhys Davids have suggested.

These texts mentioned by Aśoka must have been very popular and much in vogue before his ascent to the throne. To gain such a popularity, it is necessary to take a considerable length of time. Making allowance for all possibilities, we would like to side with the view that the oldest Rules of the Pmk. dated back to 500 B. C and the latest could not possibly be later than 250 B. C.

III. PRATIMOKSA AND THE COUNCILS.

According to tradition, the number of Buddhist Councils amount to eight.[82] They had been held from time to time by different groups of Bhikṣus, at various places. As we are chiefly concerned with the Prātimokṣa, it is better to confine ourselves to what has relevancy to the subject-matter. We shall deal with only the councils of Rājagṛha, Vaiśāli and Pāṭaliputra held during the reign of King Aśoka.

The Council of Rājagṛha :

This Council has been a subject of heated discussion among the Orientalists. Oldenberg was one of the first persons[83] to express his doubt that it is not history, but pure invention, on the ground that 'the author of the Mahāparinibbāṇa Sutta (MPS) did not know anything of the first council'.[84] But many earlier and later scholars have collected materials on the subject from various sources[85] and made more thorough investigation. Amongst these, we may mention Louis de la Vallée Poussin's *Conciles de Bouddhisme*,[86] Przyluski's *Le concile de Rājagṛha* and Otto Franke's *The Buddhist Council at Rājagaha and Vesāli*.[87] All these have contributed much to the furtherance of Buddhistic studies and their efforts are worthy of attention, though we may not agree with some of their verdicts. As to whether there is any mention of the first council at Rājagṛha in the MPS., we may state that there is at least one version of the MPS. which gives us the answer in the positive. It is in the 2nd chapter of the *Buddha-Parinirvāṇa-Sūtra*,[88] translated by Po Fa-tsu, A. D. 290-306. We find there immediately after the account of cremation of the remains of the Buddha, the statement that the Bhikṣus who gathered at Kusinārā formed the desire to collect the teachings of the Master. Ānanda was selected as the suitable person for reciting the Sūtra section, but it was feared that he might keep a closed fist to himself. So the Saṃgha forced him by tactics. They first censured him for the seven errors committed by him during the Buddha's life time, and immediately relieved him of the anxiety of being a moral criminal by asking him to recite the Sūtras of the Canonical literature.[89] He did as directed and it is said that the four Āgamas were collected through him. We find support of this tradition, in the Mahāsāṅghika V. ch. 32, the Mūlasarvāstivāda-vinaya-saṃyuktavastu[90] and Bu-ston's History[91] of Buddhism in India and Tibet. It is not improbable that Louis Finot[92] and Obermiller[93] have hit the nail on the head by

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[80] Aśoka, p. 142. Out of the remaining six, five have been identified with the works in the Sutta-Piṭaka, namely ;—

2. Aliya Vasāni. Cf. D. Saṅgāti Sutta.
3. Anāgata Bhayāni. Cf. A. iii. 105-108.
4. Muni Gathā. Cf. Sutta-Nipāta, 206-220.
5. Moneya Sūte. Cf Itivuttaka no. 67. A. i 272.
7. Lāghulovāde Musāvādam Adhigicya Cf. M. i. 414-420.

Regarding the D. Saṅgāti Sutta, see PLL. p. 11, n. i ;
HIL. vol. II. p. 16 ff.

[81] SBE. vol. XIII, p. xxvi.

[82] EMB. P. 324.

[83] For the opinions of Minayeff, see Recherches sur le Bouddhisme, trans. from the Russian by R. H. Assier de Pompignan 1894.

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84. Oldb. Vin. vol. I. p. xxvii-viii
85. By Wassilief, Schiefner and Rockhill from Tibetan, by Suzuki and Beal from Chinese, by Turnour, Rhys Davids, Geiger and others from Pali.
86. Le Museon, vi, pp. 218-328. trans. into English in the IA. 1908.
87. JPTS. 1908. pp. 1-80.
88. Nanjio no. 552. T. vol. I. p. 175.
89. Cf. CR. pp. 79-85.
90. Nanjio no. 1121. ch. 39.
91. Bu-ston, pt, II. p. 72.
92. IHQ. vol. VIII. 1932. p. 244.
93. *Ibid.* p. 784.

suggesting that MPS. and the CV. XI-XII (which deal with the two Councils) were originally united in one work, possibly of much older tradition, but were later on arbitrarily divided and awkwardly thrown into the Piṭakas without an endeavour being made to fit them in their new setting. This being the case, Oldenberg's principal argument falls to the ground. We are therefore, compelled to form our judgment differently from his. Nor can the opinion of Otto Franke[94] who drew his evidences chiefly from the Pali sources, be justified.

For various reasons it has been generally admitted by scholars that the first council was a historical event.[95] Firstly it contains an ancient nucleus of authentic tradition of holding discussions on points of Vinaya or Discipline, and secondly it assumes the symbolical aspect of a regular council which put together the essential elements of Buddhist literature, though its date may not be placed just after the death of the Master. The whole Canon in the present shape was imcomplete at that time.

The story of its genesis[96] and its chief tenets have been told in different ways by the various schools. However the most important ones may be briefly summed up here :—

1. When Mahākaśyapa[97] heard the frivolous utterances of an old Bhikṣu, he was distressed and made up his mind to hold a general assembly so that they might gather the sayings of the Buddha.

2. The Buddha had already permitted that, certain minor[98] rules, as told by himself might be abandoned, should the Saṃgha so wished.

3. Ānanda became an Arhat and he was censured[99] by the

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[94] JPTS. 1908. p. 68.

[95] IA. 1908. p. 18. cited Minayeff ; Kern thinks it to be a party function of the Sthavira School. Manual, p. 108 ; Przyluski considers that it was an annual function of the Bhikṣus after the Vassa. But the one which was held for the first time after the death of the Buddha had occupied a greater significance in the eyes of later generations. CR. p. 378.

[96] Mahāvaṃsa Intro. p. liii.

[97] Poussin, IA. 1908. p. 2 and n. 8.

[98] Cv. XI. i. 9. 10 ; MPS. VI. 3.

[99] A detailed comparison of these errors, see IA. 1908. p. 4-5 ; Bu-ston, II. p. 79.

COUNCIL FOR CULTURAL RELATIONS NEW DELHI
6519

Saṃgha for his shortcomings, the number of which mounts from six to eight.

4. The Brahmadaṇḍa[100] should be imposed on Bhikṣu Channa.

5. The passing away of Gavaṃpati[101] and Purāṇa's insistence on holding his own views.

6. Upāli recited the section of Vinaya and Ānanda recited that of the Sūtra.

It is not our intention to investigate the differences regarding these events any further, inasmuch as we do not think it essential to our present purpose.

Leaving this point aside, therefore, we shall now see, to what extent the number and sections of the Pmk. have been mentioned in the Vinaya of the various schools and other records, so as to find out if possible, some traces of the discussions re : the Pmk. rules, which must have taken place in the first council of Rājagṛha and of which mention is made in all the schools.[102]

Sarv.v. Ch. 60. Sect. I. i. at Vaiśāli for Sudinna Kalanda-putra.
" " 2. at Rājagṛha for Dhanika Kumbhakāra-putra.
" " 3. and 4. at Vaiśāli for the Bhikṣus who lived on the bank of the Valgumudā river.
" II. 1. at Śrāvasti for Kālodayi.
" " 2-4. " " "
" " 5. " " Kālo Bhikṣu, son son of Milikkha.

(And in this manner the Vinaya Piṭaka was recited).

Regarding the question, as to what minor and insignificant rules might be given up, the complete sections mentioned are : III. (2 rules) ; V. (90 rules) ; VI. (4 rules) and VII. (7 rules).

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[100] MPS. VI. 4.

[101] IA. 1908. p. 5 ; Bu-ston, II. p. 78 ff.

[102] It should be noted that the Kāś. has no commentary and the Mūlasarv.v. Nanjio no. 1110. does not mention the events of the councils.

Dharma. v. ch. 54. sect. I. 1. 2. 3 and 4 are the same as those of the Sarv. above.

Sect. II. 1. is the same as Sarv. II. 1.
,, III. 1. at Śrāvasti for Bhikṣu Kālodayi.
,, IV. (The exact number is not mentioned) at Śrāvasti for a group of six Bhikṣus.
,, V. 1. at Sa-ki-she (Sāṅkāśya ?) for Hastibala.
,, VI. 1. at Śrāvasti for Utpalavarṇā Bhikṣuṇī.
(...the 2nd, the 3rd and the 4th are also being questioned and answered in the same manner.)

The total number in each sectioned here is Sect. 1=4; II=13, III=2; IV=30; and V=90 rules.

Mahīś. v. Sect. I. 1. 2. 3 and 4 are the same as those of the Sarv. mentioned above.

The other sections being referred to are IV. V and VI., but the definite number is not given.

Mahā.v. ch. 32. There is no mention of places at which the rules had been established as well as the persons with whom they were concerned. The number of sections being given here is III=2; IV=30; V=92; VI=4 and VIII=7 rules.

Samantap.[103] ch. I. Sect. I. 1. the same as Sarv. I. 1. (...even so upto the 4th Pārājika.)

The following sections are mentioned II. (number of rules not mentioned); III=2; IV=30; V=92; VI=4; VII=75 and VIII=7 rules.[104]

Cv. Sect. I. 1. 2. 3 and 4 are the same as those of Sarv. stated above.

And in like manner, both[105] the Vinayas that of the Bhikṣus and of the Bhikṣuṇīs were being questioned. Other sections referred to are : II=13; III=2; IV=30; V=92 and VI=4 rules.

Aśokāvadāna[106] (A-yu-wang-ching) Sect. I. 1. is the same as the Sarv. I. 1.

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[103] Samp. ch, 1. cf. Pali Samp. PTS.

[104] The Bhikkhunī-pātimokkha was also being questioned. This shows clearly that the Burmese manuscripts read 'Ubhato vibhaṅga 'in lieu of Ubhato Vinaya' which is a mistake. cf. HPL. p. 10

[105] Cv. XI. 1. 8. n. 1.

[106] Asok. ch. 4. Nanjio no. 1343.

The rest are questioned in like manner.

From the above comparisons, one observes that although the texts differ in the details of the rules under question, yet one thing is certain, viz. that some of the rules at least, had existed before the first Council of Rājagṛha took place. This without question, is an evidence of the antiquity of the Prātimokṣa.

The Council of Vaiśāli :

About this council, it is said[107] that 100 or 110 years after the death of the Blessed One, the Vajjian Bhikṣus of Vaiśāli indulged themselves in the practice of ten tenets which were considered as going against some of the rules of the Pmk. They were therefore, subject to censure. The Sthavira Yaśas, son of Kākandaka who as a true apostle of the Buddha announced publicly their misbehaviour and evil conduct. As a consequence, an assembly of 700 Sthaviras coming from different regions was held. There they discussed those propositions and delivered their final judgment.

For a detailed information about the whole episode, we have to consult the Cullavagga which has devoted an entire chapter, namely, the 12th Khandhaka, to it In Kern's Manual (pp. 103-9) and Poussin's[108] *Conciles de Bouddhisme,* one also sees a good summary of the same. As we don't wish to reiterate the story here, the readers are requested to refer to the aforesaid works. We shall however examine, how far this Council owes its origin to and is related with the Pmk. rules, and to what degree the statement, that another Council, held by the heretical Bhikṣus in all ten thousand, who where denounced by the Sthaviras who had held the Second Council, founded the School which bears the name af Mahāsāṁghika,[109] is true.

The interpretations of the ten points differ quite a good deal in the Southern and Northern traditions. It is probably due to the fact that some of them are of local importance. It is clearly illustrated in the case that a learned Sthavira like Sabbakāmi (Sarvakāmi) did not apprehend what exactly those ten propositions meant, except the last two, for he questioned all the first eight.[110]

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[107] CV. XII. 1, 1 ;

[108] IA. 1908. pp. 81-7 ; Roc. p. 171.

[109] Maha. V. 3-4.

In order to show the differences, we give below side by side the interpretations found in the existing records :

i. SINGILONA.

Pali.—Carrying salt in a horn.
Sarv.—Keeping aside salt.[111]
Dharm. v.—Same as Sarv.[112] (7th)
Roc.—Keeping salt as long as one lived.[113] (4th)
Mahīś. v.—Keeping aside salt and ginger.[114]

ii. DVANGULA.

Pali.—Taking meals when the sun's shadow showed two finger breadth after noon.
Sarv.—Having finished eating, picking up food with two fingers that was not left-over food.
Dharm. v. ; Mahiś. v. ; Roc.—The same as Sarv. This is the 1st Dhv. ; and 6th in Roc.

iii. Gāmāntara.

Pali.—Going to a village intending to eat again.
Sarv.—Obtaining food by going to a village but without observing the ceremony of food-being-left-over.
Dharm. v.—Do.
Mahīś. v.—Do. (4th)
Roc.—Eating food during journeys when they are a yojana or a half yojana away from their Vihāra (5th).

iv. Āvāsa.

Pali.—Holding Uposatha separately within the same boundary.
Sarv.— Do. (5th)

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[110] Cv. XII. 2. 8.
[111] Sarv. ch. 61.
[112] Dh. v. ch. 54.
[113] Roc. p. 171.
[114] Mahiś. v. ch, 80.

Dharm. v.—Holding Karma or proclamation separately inside the temple. (3rd)

Mahīś. v.—not corresponding.

Roc.—not corresponding.

v. Anumati.

Pali.—Doing an act and obtaining sanction for it afterwards.

Sarv.—Performing a wrong act at first and then asking recognition of the Saṃgha. (6th)

Dharm. v.— do. (4th)

Mahīś. v.—Holding a separate Karma first and then seeking others' permission. (9th)

Roc.—not corresponding.

vi. ACINNA.

Pali.—To do anything adopted as a practice by his Upajjhāya.

Sarv.—(Certain offences mentioned in the Prātimokṣa, such as depriving of life etc. are considered impure whether one does them or not—8th) ; not corresponding.

Dharm. v.—Doing an act that is in accordance with the usual way. (5th)

Mahīś. v.—To perform the same acts that he used to do when he was a layman.

Roc.—not corresponding.

vii. AMATHITA.

Pali.—to eat curds after the midday-meal.

Sarv.—Taking a mixture of unboiled milk, curds and butter. (4th)

Dharm. v.—Taking a mixture of ghee, honey, curds, honey (from caves) and butter after the meal is over. (6th)

Mahīś. v.—do. taking at the wrong time. (5th)

Roc.—Drinking a mixture of half-milk and half-curds.

viii. JALOGI

Pali.—Drinking unfermented toddy.

Sarv.—Drinking liquor, because the living condition is poor (7th).
Dharm. v.—Drinking Ja-lou-lo (jalògi) wine. (8th)
Mahīś. v.—Drinking unfermented wine called Jaloga. (6th)
Roc.—To suck fermented drinks as would leech. (7th)

ix. ADASAKA (or Adasalaṃ Nisīdanaṃ)

Pali.—The use of a borderless rug or mat to sit on.
Sarv.—Making a seat-rug without taking a piece of one span's length from the old rug to add to the border of the new one. (9th)
Dharm. v.—Making a seat without patch-works. (9th)
Mahīś. v.—No limitation of the size of making a rug or a mat to sit upon. (7th)
Roc.—Using a mat without patching it around the edge (the width of) a Sugata's span. (9th)

x. JATARUPARAJATA.

Pali.—To receive gold and silver.
Sarv.—Receiving gold, silver and other valuable articles.
Dharm. v.—Accepting gold and silver.
Mahīś. v.—Keeping gold, silver and money.
Roc.—Obtaining gold, silver and other treasures (p. 73)

The contents differing most from those of the Pali text are found in the Tibetan translation, presented by Rockhill, from which we have :—

(1) The practice of the exclamation *Alala*[115]
(2) Indulging in enjoyment.
(3) Digging the earth with his own hand or have it dug.

Besides this, there is one more dissimilar point in the Mahīś. v. namely :—

'To sit and eat' (4th)

As it does not give us any explanation as to what it exactly means, we are unable to grasp the proper shade of meaning.

The propositions however agree to a considerable extent with some of the rules in the Pmk. The following table will show distinctly to what degree they are related to the Pmk.

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[115] This might have been influenced by the exclamation in Mahādeva's 5 points. See Watters YC. I p. 268.

Point	i.	Pali	Sect.	v. 38.	Sarv.[116]	Sect.	V. 38.
„	ii.	„	„	„ 37.	„	„	„ 37.
„	iii,	„	„	„ 35.	„	„	„ 34.
„	iv.[117]	„	……………		„ ……………………		
„	v.[118]	„	……………		„ ……………………		
„	vi.	„	……………		„ ……………………		
„	vii.	„	„	„ 37.	„	„	„ 37
„	viii.	„	„	„ 51.	„	„	„ 79.
„	ix.	„	„	„ 89.	„	„	„ 89.
„	x.	„	„	iv. 18.	„	„	iv 18.

The 3rd point given in Roc. "Digging the the earth corresponds with the
………………. „ „ v. 18. and „ „ v. 73.

Out of the above eleven (points), eight are found in the Pmk. and two, (4 and 5) are referred to in the Vinaya MV. If the date of the Second Council can be trusted, i. e. 100 or 100+10=110 years[119] after the death of the Master[120] (369 or 379 B. C.), then, it is obvious that the Vinaya literature, by that time, had made a rather rapid progress. It does not merely indicate that the Pmk. was in its fully developed stage, but the minute regulations regarding the daily activities of the Saṃgha as found in the Sutta-Vibhaṅga and the bulk of the Khandakas[121] had also emerged into existence. As a result, we are led to believe that the incident which caused Yaśas to break away from the Vṛjian Bhikṣus on point of 'receiving gold and silver is unlawful', and the transgression of other nine points aforesaid were two separate events which did not occur at the same time but were brought together as one. The literary evidence, found in the Mahāsāṅghika tradition, which will be treated below, goes to show, that the process would be something like this: A considerable time had elapsed after the demise of the Master. Some members of the Saṃgha, probably due to regional,[122] traditional and linguistic reasons observed the Vinaya rules in a different manner. The drinking of a mixture of curds and butter, or taking meals when the shadow of the sun showed two finger breadths after noon is, in fact, to them as well as to us not of great importance. It therefore went on unnoticed, until Yaśas took notice of one of these illegal practices and made it a subject of public censure. However, this point, as the evidence shows has nothing to do with the other nine, but they were somehow welded together with it by later compilers, perhaps because of its dramatic effect. They might have happened much earlier than the 'gold and silver' incident. The endeavour of Yaśas and its consequence, has obviously a historical basis, if the legendary[123] elements such as his rising up into the sky, the presence of the 140-year old Sthavira Sarvakāmin and other great disciples of the Buddha are taken out from the scence. We should bear in mind that when Yaśas requested the laity to give him support, it was the 11th of Niḥsargika Pātayantika at issue. So, we find how he first quoted the Four Stains,[124] amongst which, to accept gold and silver is one. And then, he quoted the Blessed One's reply to Maṇicūḷaka's query that gold and silver were not allowed.[125] Further, he said that the Buddha had distinctly laid down a precept by which gold and silver were forbidden.[126] He never mentioned anything before this in connexion with the other nine points. We first see the appearance of the ten points on the occasion when[127] he went to Sambhūta Śānavāsi and later on when he questioned Revata on them. It is obviously at this juncture that the compilers combined the two into one. *A very significant evidence that we possess is that the Mahāsāṅghika v. knows nothing*[128] *of the other nine points* although it relates that the Vṛjian Bhikṣus were begging money from the laity and that Yaśas went to Sthavira Dasapāla at Mathura for righting the wrong. *At its conclusion, the council assembled by Yaśas, summed up that one may beg for bowls, robes and medicines if in need, but it was in no way permissible that one should ask for gold, silver or money.*

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[116] From this, the equivalent rules of other texts can be found.

[117] MV. II. 8. 8.

[118] MV. IX. 3. 5.

[119] Bu-ston, II. p. 96.

[120] Oldenberg takes it to be somewhere round 383 B. C.
Vin. xxxix. PTS.; Rhys Davids was of the opinion that it may be placed within thirty years of 350 B. C. SBE. vol. XIII p. xxiii.

[121] SBE. vol. XIII. p. xxii.

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[122] Relaxation was given to the Bhikṣus who lived in the paccantima janapadas in order to suit the physical conditions there. SBBS. pp, 183, 212, 214; Csoma de Körös, The different Systems of Buddhism. JASB. vol. VII. part 1, p. 142 ff. (1838)

[123] Cv. XII, i. 8; Kern, p. 105 and n. 3.

[124] Cv. XII, 1. 3.

[125] *Ibid.* i. 4; Saṁ. ch. 82. T. Vol. II. p. 685. Cf. S. 42. 10. Maṇicūla.

[126] Cv. XII, i. 5;

[127] Cv. XII. i. 8; Ibid. i. 10.

This is almost a certain indication that the ten theses are a combination of incidents happening at different junctures and all referring back to the Pmk. That gives further testimony to the possiblity of the text being completed around 400 B. C., though the date of the Vaiśāli Council has not been quite fixed.[129] Secondly the account of another council held by the losing party that was called the Great Council (Mahāsaṅgīti), belonging to the Mahāsaṅgha[130] (Mahāsāṅghika) found in the Sinhalese documents is rather doubtful even according to their own statement.[131] The story of the two councils had probably a historical basis in a different sense. The reasons are : (1). The Vinaya of the Mahāsāṅghika school mentions only one council, namely the council summoned by Yaśas to discuss the evil practice of Pmk. sect. IV. 18. (2). This text knows nothing of the other points. Therefore, its compilation is in a way older than the Vinaya texts of other schools in which, the ten points have been mentioned. (3). If there was really a different redaction of the canonical scriptures carried out by the Mahāsāṅghikas[132] in a different council at that time may we ask then, how is it that the point in question (receiving gold and silver) is still retained not merely in the Pmk. of that school but also in its commentary? Why should they not say something in defence of their practice of accepting money, instead of comdemning it? One thing is quite sure that the Pali chronicles have made us doubt their truthfulness, and that the existence of the Mahāsāṅghika school does not seem to have appeared for the first time in connexion[133] with the Second Council as pictured by the Pali tradition.

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[128] Mahās. v. ch. 33.

[129] Kern, p. 109.

[130] 'The heretical Bhikṣus, subdued by the Theras who held the Second Council, in all ten thousand, founded the school which bears the name Mahāsāṅghika'. Mahā V. 3-4.

[131] Dip, IV, 52,
Vasumitra 20, 25 ;
Mahā. p. lvi ;
Kern, p. 105.

[132] Mahā. p. lvi.

The Council of Pāṭaliputra :

This was simply a party meeting of the Theravādins or Vibhajyavādins and the date is quite uncertain,[134] though the Pali chronicles state that it was held in the reign of King Dharmāśoka when 236 years had passed after the Buddha's Nirvāṇa. As this council had hardly any connection with the Pmk., except that its origin was connected with the non-observance of the Posatha ceremony[135] by the Bhikṣus, we may drop the matter here.

(To be continued)

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[133] Kern, p. 107;
Watters YC. II. p. 161.
JDL. 1920. p. 5.

[134] Kern, p. 110.

[135] Mahā. V. 229.

IV. TEXT AND THE SCHOOLS

The existing documents regarding the Buddhist schism and the development of the schools as a result thereof, have caused such a great confusion that it is not very easy to grasp the real situation. The cause of this split in the Saṃgha, is said to be the ten propositions[136] in relation to the Council at Vaiśāli, on the one hand, and the five tenets of Mahādeva[137] on the other, about one hundred and odd years after the death of the Buddha. As we have discussed in the previous chapter that the Mahāsāṅghika school had positively very little to do with the other nine propositions, the Pali statement cannot induce us to believe in its authenticity with regard to the alleged schism at Vaiśāli. Moreover, it is clear that indications given in the literature of the schools prove that the cause of the schism was more on the side of doctrine than on that of disciplinary rules. Thus we find such statements maintained by different authors on the division of the eighteen schools :

a) Vasumitra[138] states it to be the five tenets, namely :— 1. The Arhats are tempted by others ; 2. They have ignorance about their attainment of Arhatship ; 3. They have doubt regarding the truth ; 4. They realise Arhatship by the help of others ; 5. The realization of the Path is ascertained by utterance. It was due to these differences of opinion that the first schism took place between the Sthavira and the Mahāsāṅghikas and again the Sthavira school sub-divided itself into various sects, on the same account.

b) Bu-ston[139] maintains that the origin of the dissension was due to linguistic differences in reciting the scriptures.

c) Commenting on this, Bhavya[140] simply says that it occurred on account of some controversial questions. Since there is a separate account about the ten propositions of the Vaiśāli Council in the

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[136] Kath. p, 3 ; Mahā. p. llx, p. lxii ;
YC. I. p, 268 ; JDL. 1920. p, 5.

[137] Bu-ston, p. 96 mentions a person named Bhadra instead.

[138] JDL. 1920 p. 5-I1 ; Nanjio no. 1286. Cf, Tara. IHQ. vol. VII. p. 150. 3 ; SBBS. p. 229.

[139] Bu-ston, pp. 96-98.

[140] Roc. p. 132.

Tibetan[141] sources, we take it for granted that these, 'controversial questions' should mean invariably some dogmatical differences.

Besides, in the names of the schools, we find very clear reflections on their theoretical adherences e. g. Lokottaravāda[142] means that the Tathāgata is not subject to worldly laws but one who is beyond the world ; Sarvāstivāda[143] —that all things exist in all times ; and Mahīśāsaka—that their teaching rests on the properties of that all the great mass of the earth (mahī) and of human beings will have no other existence and so forth. Therefore, we presume that the split of the schools was caused by differences of doctrine rather than by those of discipline.

Regarding the date of the first schism that is the time when the Sthaviras and the Mahāsāṅghikas established separate schools for themselves it is rather difficult to come to a definite conclusion at the present moment from the confused mass of statements. It is given as : a hundred and odd years[144] A. B. by Vasumitra ; the hundredth[145] year A. B. by Yuan chwang ; one hundred and sixty years A. B. when King Dharmāśoka[146] was reigning in Kusumapura by Bhavya ; one hundred and thirty-seven years A. B. when the Kings Nanda and Mahāpadma were reigning, and 160 years A. B. in the reign of King Aśoka given by Bu-ston.[147] We find that out of the five dogmas of Mahādeva, four have been recorded in the Kathāvatthu.[148] The commentary of the said text[149] has stated that they were the current views held by the Pubbaseliyas and Aparaseliyas, the two branches of the Mahāsāṅghika schools at that time. The Kathāvatthuppakaraṇa,[150] which is said to have been composed by Tissa Moggaliputta in the Third Council at Pāṭaliputra under the patronage of King Aśoka also refer to the five tenets of Mahādeva. It thus seems probable :

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141. Roc. p. 171.
142. Roc. p. 183.
143. Roc. p. 184-5.
144. JDL. 1920. p. 5.
145. YC. I. p. 267.
146. Roc. p. 132.
147. Bu-ston, p. 96.
148. Kath. ii, 2 ; ii. 3 ; ii, 4 ; ii, 6.
149. Kath. ii, i.
150. Mahā. V. 278.

1). That there was a dispute over the five tenets of Mahādeva[151] and finally it led to the dissension in the Saṃgha, before the Council of Pāṭaliputra, as described in the Pali tradition, had taken place. 2) That the date of this schism might fall somewhere between 100 and 150 years after the Nirvāṇa of the Buddha. It would not be a surprise to us if there were two 'Second Councils with a historical basis' one being held from the viewpoint of Vinaya and the other from that of the doctrine (See ante). If this hypothesis can be accepted, it would solve the riddle of so many dates (100, 110, 137, 160 A. B.) being attributed to only one council, whether disciplinary or doctrinal. Equally intricate is the question of the date of King Aśoka in relation to the councils. However, in the light of scientific researches conducted by various scholars, it is accepted that he appeared on the scene as a King around[152] 270 B. C. That being settled, the rest would be comparatively easier.

As our chief concern here is the relationship[153] between the Pmk. and the schools, we shall therefore, not indulge ourselves much in the growth of the schools but shall take particular care to see if: 1) The Pmk. text of one school, especially, of the Mahāsāṅghika and the Sthavira schools has any similarity when compared with others ; 2) There is any evidence of those schools being branched off from the main trunk as stated in the northern and southern traditions ; and 3) We may point out which is the oldest amongst them.

The number of the Buddhist schools, both according to the N. and S. traditions, is counted from 18 to 20. The former represents the real group, the latter being the result of local additions. In theory, we suppose each of them had in its possession a copy of the Pmk. of its own, but unfortunately, there is no evidence to prove it. The schools which possess still a rich Vinaya-Piṭaka are but a few, namely :—

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[151] Poussin : The five points of Mahādeva and the Kathāvatthu.
JRAS. 1910 p. 418 foll.

[152] His coronation in 269 B. C. Asoka, p 68 : 265 B. C.
Oldenberg Vin. p. xxxviii ; Rhys Davids : 270 B. C. BI. p. 272 ;
W. Geiger : 269-264 B. C. according to the Southern tradition.
Mahā. p. xlvi.

[153] Roc. p. 182 foll ; JDD. 1920 p. 6-7.
Tar. pp. 270-274 ; Bu-ston, p. 99 ; Mahā. V.
Dip. 5. 39 foll, Mahā. Appendix B. The Buddhist sects.

1. Mahāsāṅghika.
2. Sthavira.
3. Sarvāstivāda.
4. Mūlasarvāstivāda.
5. Mahīśāsaka.
6. Dharmaguptaka.
7. Kāśyapīya (without Comm.)
8. Sammitīya.

The Vinaya literature, including the Pmk. texts of the first seven schools mentioned above, has been variously preserved viz. in Tibetan and Chinese translations, in the Pali original and in Sanskrit manuscripts[154] (chiefly in fragments except in the case of the Ms. found by the Pelliot[155] Mission in the ruins of Douldouraquor, at Kucha.). Of the last two (7 and 8), the former has only a Pmk. text without commentary and the latter has none. There are instead traces[156] of the existence of a Pmk. text of this last school, which seems to have agreed with that of the Dharmaguptaka school in all sectional numbers, excepting that of the Śaikṣa-dharmas which in general, are not numbered by any of the schools.

Besides the literature of the foregoing schools, there is a text, Upāli-paripṛcchā-Sūtra[157] by name, which has the mixed character of both a text of the Pmk. and a brief commentary dealing with persons who had transgressed any of the prescribed precepts. It has 92 rules in § V. and 72 rules in § VII. A comparison of the latter section with the 75 rules in the Pali and the 66 rules in the Mahāsāṅghika in § VII reveals definite signs of its great antiquity, though we are not quite certain as to which school it belongs. It may belong to the early Sarvāstivādins, and may be even older than the Pali text. Yet we do not consider this to be the original one nor that of the Mahāsg. or the Pali text. We are firmly convinced that there was a fountain-head, from which, the cardinal schools like Mahāsāṅghika and Sthavira drew their inspiration and source. When the dissensions in the unified Saṃgha took place and later on each school possessed a copy of the Pmk. of its own, the original Pmk. must have developed to such a formidable extent, that the number of almost all the sections except § VII, had come to be already fixed up. We find therefore, in our comparative table (see ante) that the § VII. is the most varied one. Starting from 66 in the Mahāsg. it goes up to 113 rules in the Sarv. That enables us to trace the development of those schools and find a clue to their relative antiquity.

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[154] Gilg. vols. I-III ;
Fragments du Vinaya des Sarvāstivādin, par Jean Filliozat et Hōryū Kuno. JA. 1938.

[155] Hoernle's MRBL. ; JA. 1913.

[156] VDPS. p. 42 , Nanjio no. 1139 ;
Nei-Hsiao vol. III. pp. 54-56.

[157] Nanjio no. 1109.

The original text before reaching its highest development, must have undergone several changes in the process of editing and redacting, as such traces have been retained in the existing texts. The cardinal precepts, as a rule, are not laid down once for all, but as occasion arises, they are added and gradually give rise to the present form. Take for instance, the 1st of Pārājika—to perform the act of intercourse with the opposite sex—Maithunaṃ dharmam. We may divide it into four stages :

i). Such act with a female is prohibited.
ii). It may be permitted if one has declared his weakness and withdrawn from the Order.
iii). To perform it with any one, other than a female.
iv). To perform it with an animal.

The commentaries of the schools assert, without any exception, that the rules came into existence as there was actual occurences during the lifetime of the Buddha. It seems quite natural that when a Bhikṣu committed an offence which is against the principle or the spirit of a rule such as the 1st. Pārājika, it had to be included or amended in that very precept, i. e. to say that his object is not a woman but an animal, or that he did it without declaring his weakness or abandoning the life of a Brahmacarin beforehand. Thus it grew stage by stage, first the principal precepts and later on, rules of secondary importance, supplementing the cardinal ones of a similar nature. To prove this, there are evidences and traces in the Sutta-Vibhaṅga. The Buddhists, like the Āraṇyakas of ancient India attached a great significance to the observance of celibacy or Brahmacarya. It is stated[158] in the Mahāparinibbāna-s. that in the later days of the Buddha, when Ānanda put the question as to what the attitude of the Bhikṣus towards women should be the Buddha warned them not to have any association with them and not even to talk to them. So, in conformity with that idea, there exist more than 25 rules classified in different sections bearing on the principle of the 1st Pārājika :—

Five rules in section II. (Sarv.) :

1. Emission of semen.
2. Bodily contact with woman.
3. Addressing women with wicked words.
4. Praising women for offering bodily service.
5. Acting as a go-between.

Two rules in section III. (Sarv.) :

1. Sitting in a concealed place fit for lustful purposes.
2. Sitting in the open, fit for lustful act.

Three rules in section IV. (Sarv.) :

4. Receiving robe from an unrelated Bhikṣuṇī.
5. Having robe washed by an unrelated Bhikṣuṇī.
17. Having wool washed by an unrelated Bhikṣuṇī

Thirteen rules in section V. (Sarv.) :

5. Speaking to a woman beyond five or six words.
21. Exhorting the Bhikṣuṇīs without deputation.
22. Exhorting the Bhikṣuṇīs after sun-set.
24. Travelling with a Bhikṣuṇī by appointment.
25. Boarding on a boat with a Bhikṣuṇī by appointment.
26. Giving a robe to an unrelated Bhikṣuṇī.
27. Making a robe for an unrelated Bhikṣuṇī.
28. Sitting with a Bhikṣuṇī in secret.
29. Sitting alone with a woman.
30. Food procured by the intervention of a Bhikṣuṇī.
43. Sitting secretly with a woman in a family that is taking food.
65. Sleeping in the same place with a woman.

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[158] MPS. V. 23. SBE. vol. XI.

70. Travelling together with a woman by appointment.
    Two rules in section VI. (Sarv.) :

1. Accepting food from an unrelated Bhikṣuṇi in the house of a lay disciple.
2. Accepting food at a Bhikṣuṇī's direction in the house of a lay man.

Among the above mentioned, some like V 30 and VI 1 and 2 have hardly anything to do with the grave offence of the 1st. Pārājika, but because the person with whom the Bhikṣus came into contact was a Bhikṣuṇī, that was likely to bring public censure on them. It is therefore considered better for them to keep aloof from her.

The same principle can be applied to other[159] cardinal offences such as killing, stealing and uttering false words. Around each of these, there emerged minor precepts which are of a supplementary nature and are scattered among the various sections in the Pmk. It would not be unreasonable to say that the code of discipline of the Saṃgha is but, an enlarged edition of the 'Pañcaśīla' which have been adopted by the Buddhists and the Jains[160] from the Brahmanical ascetics. And under various circumstances, they have developed subsidiary rules in order to meet various requirements on various occassions. This appears to us to be the line of development through which the growth of these rules could be explained.

Our next inquiry would be with regard to the classification of the original Pmk. It appears that at the beginning when the rules were in the making, there had not been any ready made sections as we see them now. The offences, heavy or light, came into existence under circumstances necessitating their formulation. To assume that the first sections like Pārājika and Saṃghāvaśeṣa had the privilege of being proclaimed at an earlier date than those of the later sections such as the Śaikṣadharmas would be great blunder. We believe that some of the Śaikṣa-dharmas, on the contrary, are amongst the oldest rules of the Pmk. The classification here is determined more by the nature of the offence than by the chronological[161] order. When the bulk of the proclaimed regulations had grown in size, it became impossible for anyone to learn it by heart in this disorderly manner. The compilers thought it necessary to classify them into different groups and sections, according to their nature, the gravest ones on the top and the lightest at the end :—

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[159] See Appendix I.

[160] Jain Sūtras, SBE. vol. XIV. p. 275.

[161] In Suttavbh. ch. 9 it is said. that the Śaikṣa dharmas were first collected. They were placed in the last section, because the nature of offence is therein much lighter than elsewhere.

I. That for which one should be excommunicated—Pārājika.
II. That for which one should undergo a period of confinement—Saṃghāvaśeṣa.
III. The offence to be determined according to circumstances—Aniyata.
IV. That for which one should repent and for which one's articles should be forfeited—Naiḥsargika P.
V. That which should be repented for and confessed to the Assembly of the Saṃgha—Pāyantika.
Vi. That which is blameworthy—Pratideśanīya.
VII. Good manners which should be learnt—Śaikṣa.
VIII. Ways for settling disputes—Adhikaraṇaśamatha.

This division of offences cannot be said to be satisfactory, because the section VII is not actually concerned with any legal dealing. One is not likely to receive any punishment even if he has violated the rules prescribed therein. Similar are the sections III and VIII. The former is a necessary procedure leading to the decision of being charged under any of the three sections viz., Pārājika,[162] Saṃghāvaśeṣa and Pātayantika. That shows the pre-existence of the aforesaid sections. We are puzzled as to how it could be placed in the 3rd position as it has no significance either from the view-point of offence or antecedence in proclamation. The latter (Sect. VIII) is, speaking strictly, a formula as to how to settle a dispute according to the circumstances. It may be said to be an appendix to the code of discipline but cannot be admitted as the essential element of Buddhist Law. Moreover, this section, according to the Sarvāstivāda-nikāya-vinaya-mātṛkā[163] (ch. 3) is placed after the section VI. and before the Saikṣa dharmas. This indicates that there is a different arrangement of its position, but all the same, it is not of great consequence.

The sections of gross offences being arranged, we are confronted

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162. Cf. sect. I. I ; II. 2-3 ; V. 29 in relation to the sitting alone with a woman.
163. Nanjio no. 1132.

with minor groups in each of the lengthy ones like the IV, V and the VII. For the first two, the Pali text has made ten rules in a group and named them as :

1). Cīvara-section.
2). Eḷakaloma-section.
3). Patta-section.

Totaling 30 rules in section IV of the Pmk.

1). Musāvāda-section.
2). Bhūtagāma ,,
3). Bhikkhunovāda ,,
4). Bhojana ,,
5). Acelaka ,,
6). Surāpāna ,,
7). Sappaṇaka ,,
8). Sahadhammika[164] ,,
9). Ratana ,,

Totaling 92 rules in section V. of the Pmk. For section VII it simply divides it into 8 groups,[165] of 10 rules each, without giving any particular name to each of them.

The compilers of the Mūlasarv. school being more particular about the accuracy of the number of rules, endeavoured[167] to compose index-verses (uddāna) and adding them to each of the eight main sections ; and separate clue verses at the end of the sections IV and V. On this point, both the Chinese and Tibetan translations of the Mūlasarv. agree. But we don't find such similarities in other schools. This would invariably mean that these divergences have been developed after the 'original text of the Pmk.' had come to the end of its growth. If this assumption be correct, then we shall be enabled to explain how the order of the rules and their interpretations have been so differently represented in the schools.

Looking at the concordance[166] tables of the texts (ante), one will be surprised to notice that there is very little agreement between the numbers in the sections V and VII. This shows i). That when the schools used to be located at different places[167] : the

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[164] This section amounts to 12 rules, from 71 to 82.

[165] The last section contains 5 rules only.

[166] See the Appendices.

[167] See N. Dutt : Buddhist Sects, B. C. Law Volume, pt. I. p. 282.

2

Sarvāstivādins at Kashmir, the Mahāsāṅghikas at Pāṭaliputra, the Sthaviras at Rājagṛha and so forth, it seemed inevitable for them to follow the order of rules rather loosely, because they had probably lacked the necessary writing material and had solely to depend on a powerful memory. ii). That as there is no specific number of the Śaikṣa dharmas, the schools were at liberty to add[168] to them according to their wish. This brought about the discrepancy between the texts of various schools. iii). That schools claiming a very old origin show great discrepancy in regard to the number of rules. For instance, the Mahāsg. schools in general, agree with the Pali text so far as the order of the rules is concerned. But it suddenly jumps in a striking manner[169] from 51 to 61, 5 to 63, 8 to 80 ! Nobody would be inclined to believe that it is older than others because of such peculiarities. However, although the Mahāsg. has also the same peculiarity as the above, in the arrangement of the Saikṣa dharmas, we have to treat it in a different manner. This will be clear from the table given below, showing the dissimilar arrangements of the numbers.[170]

Sarv. VII.			Mahāsg. VII.
17.	Entering well-covered	...	3.
18.	Sitting well-covered	...	14.
21.	To enter without casting glances	...	4.
22.	To sit without casting glances	...	15.
27.	Entering with a little sound	...	5.
28.	Sitting with a little sound	...	16.
31.	To enter without covering the head	...	7.
32.	To sit without covering the head	...	18.
35.	To enter without being akimbo	...	10.
36.	To sit without being akimbo	...	22.
41.	To enter without tucking up the robe	...	8.
42.	To sit without tucking up the robe	...	19.

From this table, one will see the traces of an original text being adopted by different schools with arrangements according to their conveniences. We have good reason to believe that the Mahāsg. has preserved older forms of the 'Original Pmk.' better than any other school without excepting the Sthaviravāda. It seems that the Mahāsg. school, tries to group the rules separately according to the actions of 'sitting' and 'entering', while the Sarv. takes successive pairs of these two actions. It is psychologically easier to repeat the same thing with a slight change (changing from 'entering' to 'sitting') at the same time than to perform it all afresh. That is to say the Sarv. school has rearranged the order and changed the original (Mahāsg. VII) number :—

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[168] The Mūlasarv. school is said to be of a later origin, but its number of Śk. dharmas is much less than the Sarv. It is likely that they have reduced some of the rules. Roc. p. 183, n. 1.

[169] See Appendix IV. v. 4, 9 and 61.

[170] For a detailed comparison of other schools, see Appendix IV. vii.

3 ; 14 ; to 17 ; 18.
4 ; 15 ; to 21 ; 22.
5 ; 16 ; to 27 ; 28.

And if we look at the above three sets of rules of the Mahāsg. vertically, it gives us a serial number of

3, 4, 5. and 14, 15, 16.

Of course, the new arrangement is definitely better for the purpose of memorising, but because of that, one connot help suspecting that the Mahāsg. text is closer to the original text of Pmk.

Based on such observation and study of the texts as above, we may roughly divide the existing texts into four classes in accordance with their comparative extents :

1). The Mahāsg. the Upāli-paripṛcchā and the Pali.
2). The Kāśy., the Mahiś. and the Dharmag.
3). The Mūlasarv. (including Mahāvyutpatti, the Chinese and Tibetan translations).
4). The Sarv. (including Skt. and the Chinese translations).

In group 1). the three texts agree more or less in number, viz., each has 92 rules in sections V. whereas all other texts contain 91 or 90 only. And their number in section VII is 66, 72 and 75 respectively. People may question as to how the older texts show 92 rules while the latter ones show only 90 ? Our answer to this would be that some of the schools did not adopt[171] the Pali (Sthavira) V. 23 and 82[172] , probably on the ground that the Pali V. 21, 22 and 81 are similar[173] to them in nature, it was therefore, thought advisable to leave[174] them out. And probably a round number like 90 would be easier to remember and better to calculate !

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[171] The texts that dropped them are :—Dharmag., Skt., Mūlasarv., Tib. and Mahāvyutpatti.

[172] The contents of the former are concerned with going to the Bhikṣuṇīs' residence on the proper occasion and exhorting them ; and of the latter with diverting to the use of any individual, the property dedicated to the Saṃgha.

The Pali and the Upālipariprcchā texts share an old common origin. The former has most likely been influenced[175] by the latter, because it is one of the old Sthavira Pmk. texts. The Mahāsg. appears to have preserved more faithfully the older tradition than the other two, particularly as we have been able to discover in it an older way of arranging the Śaikṣa dharmas.

2). The Dharmag. follows very closely the Pali text in most cases, not merely in numbering the series but also in contents, except the VII section in which, it adds 26 prohibitory rules regarding the Stūpa. And that is unique among all the available texts. According to Vasumitra, the Dharmaguptaka school issued from the Mahīśāsakas. But so far as our comparisons go, we do not find any remarkable evidence concerning this fact in the texts of the Pmk. though the number of rules in both of them is the same. Their dissimilarity in arrangement may be seen below :—

Mahiś. sect. IV.	Dharmag. Sect. IV.
21 to 27	11 to 17.
11 to 13	23 to 25.

The numbering of the Kāśyapīya is at times in agreement with the Pali and at other times with the Dharmag. and Mahiś. In the VII section it has only 96 rules, which is 4 less than the other two schools.

3). The number of the Śaikṣa dharmas of the Mūlasarv. appears differently in the translations. It is 99 in Chinese, 108 in Tibetan and 105 in the Mahāvyutpatti. These evidently are based on three different recensions of the same text. We may note here, that the distinction sought to be made by some scholars on the basis of the title 'Ārya',[176] prefixed to the names of the schools, e. g. Sarvāstivāda[177] etc. does not deserve much attention. The Mūlasarv. school claims to have preserved more of the original (Mūla) traditions of the Sarv. than the Sarv. itself, as its name implies. But its emergence must be attributed to a later period than that of the Sarv. and in fact, it must have branched off from the Ārya-sarvāstivāda[178] School. Our explanation about the minor rules in the VII section of this school shows that in most cases, it has omitted the rule 'to sit' after 'to enter' for example :—

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[173] See Sarv. V. 21, 22 and 9.

[174] For a detailed acount see Appendix II.

[175] See Nei-Hsuao, vol. III. p. 52.

[176] HIL. vol. II. p. 231, n. 2 ; SBBS. p. 271.

[177] The name of this school has been mentioned in the inscription of the Mathura Lion-capital (Circa 100 A. D.)—Epigraphia Indica vol. IX. no. 17. p. 189.

	Sarv. VII		Mūlasarv. VII.
17.	Entering well-covered......	12.	The same.
18.	Sitting " "	Nil.	
19.	Entering well-controlled...	11.	The same.
20.	Sitting well-controlled ...	Nil.	
27.	To enter with a little sound..................	13.	The same.
28.	To sit with a little sound......	Nil.	
29.	To enter without kneeling down ..	24.	The same.
30.	To sit do.	Nil.	
31.	To enter without covering the head	15.	The same.
32.	To sit do.	Nil.	
35.	To enter without the arms being akimbo...	25.	The same
36.	To sit do.	Nil.	
41.	To enter without tucking up the robe on one side...	16.	The same
42.	To sit do.	Nil.	
43.	To enter without tucking up the robe on the left and right side...	17.	The same.
44.	To sit do.	Nil.	
47.	To enter without swinging the arms···	26.	The same.
48.	To sit do.	Nil.	

There are other traces[179] that could be easily found from our concordance table.

4). We place the Sarv. in the last group, not because it is of a later origin, but because it is the most advanced and developed one. We have taken this as the standard text for our comparison. An older recension of this text has been commented upon in the Sarv. v.

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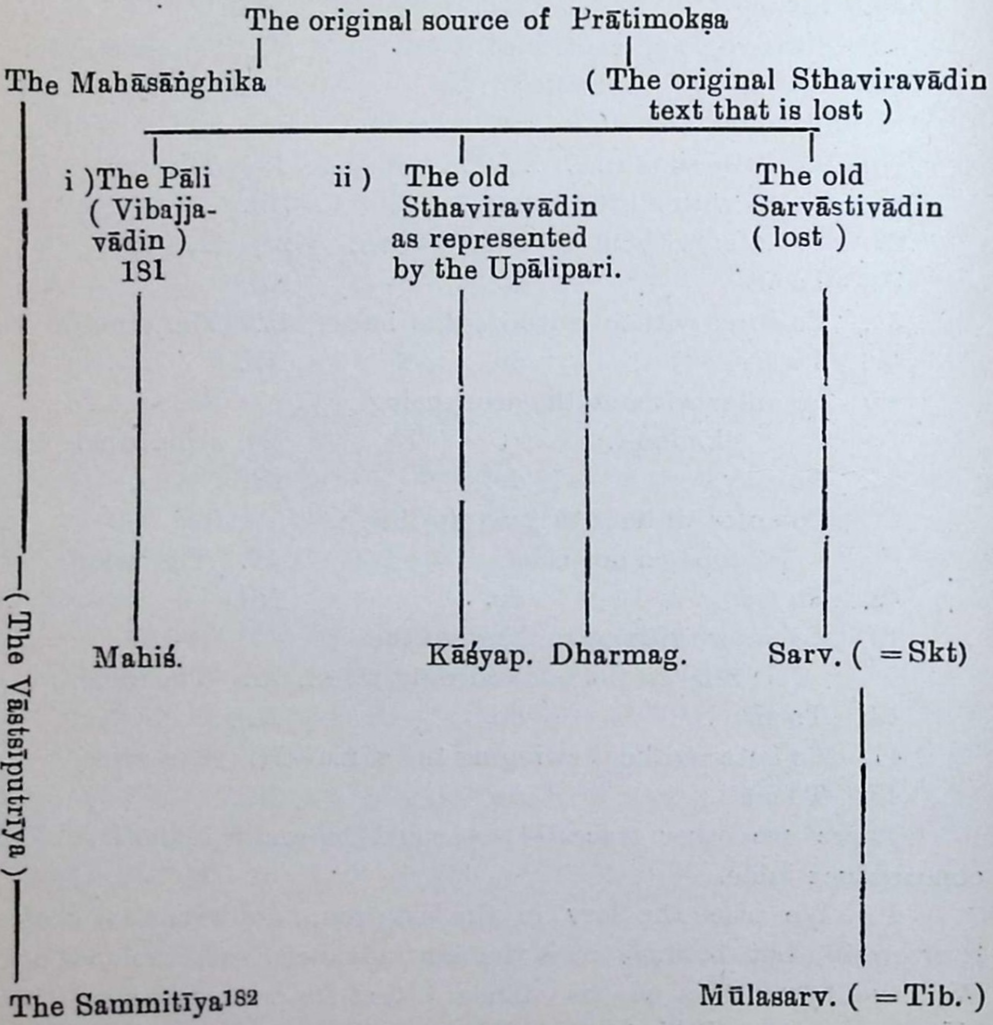
[178] Roc. p. 188, n. 1.

[179] Appendix IV. vii.

vibhāṣā. It contains 91 Saikṣa dharmas. It belongs to the Sarv. school and is older than that of the Skt. and its Chinese translation of Kumārajiva. But we are no more in possession[180] of it now.

According to data presented above, and supported by the traditional history of the origin of the schools, the development of the Pmk. texts may be illustrated in the following table.

A Table showing the relation of the Prātimokṣa. text and the Schools.


The original source of Prātimokṣa
The Mahāsāṅghika
(The original Sthaviravādin text that is lost)
i)The Pāli (Vibajja-vādin) 181
ii) The old Sthaviravādin as represented by the Upālipari.
The old Sarvāstivādin (lost)
Mahiś.
Kāśyap.
Dharmag.
Sarv. (=Skt)
Mūlasarv. (=Tib.)
(The Vātsīputrīya)
The Sammitīya182

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[180] In 372 A D. T'a-mo-chi'h translated one Pmk. text of the Old Sv. but is has been lost. Nei-Hsiao. vol. III. P. 51.

[181] Roc. p. 186.

[182] Vasumitra, JDL. 1920. p. 7.

For the differences and an account of the schools which seceded from the chief sects and for their relations with one another, reference may be made to the works which have dealt with them in the minutest details.[183]

V. DIFFERNCES OF INTERPRETATION.

An enquiry into the minor differences that occur in the various texts, leads us to believe that they were due to 1). the ambiguity of the original meaning, 2). the different traditional explanations handed down by the schools and 3). occasional additions of a local nature, besides the linguistic differences in which the Pmk. texts were written. We are told by Vinitadeva[184] that the Sarvāstivādins, the Mahāsāṅghikas, the Sammitīyas and the Sthaviravādins used the following four languages viz., Sanskrit, Prakrit, Apabhraṃśa and Paiśācī respectively in recording their literature. Of course, at this stage of our knowledge, to say anything about translating or copying done by one school from another or mutual influences, would be premature. So much however, is certain that when an original text is translated into four different languages, it is bound to be divergent, in some way or other, howsoever much the translators might have endeavoured to be faithful to the original.

To make the matter clear, we shall illuminate the points by taking examples from our comparison.

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[183] JDL. 1920. p. 7.Nanjio no. 1286 ;
Roc. pp. 182-6 ;
Beal, The eighteen schools of Buddhism. IA. ix, p. 299 ;
Rhys Davids, The sects of the Buddhists. JRAS. 1891 p. 409 foll.
Minayeff, Recherches sur le Bouddhisme ;
Mahā. 5 ;
Dip. 5,39 foll.
Kathāvatthuppakarana-atthakathā, pp. 2-3, 5. and *passim* JPTS. 1889
Mrs. Rhys Davids. Prefatory notes to the Kat. pp. xxix-liv ;
W. Geiger, Mahā. Appendix B. The Buddhist Sects ;
Bu-ston, pp. 97-101.
Tar. pp. 270-274.

[184] HIL. II. p. 226 ;
Csoma de Koros. Tibetan Studies, pp. 74-5, Calcutta 1912.
SBE vol XIII. p. 41. n. 3.

1). In Sarv. V. 42 and 43, the subject-matter is 'Sabhojane kule' which means, according to the Mahāsg. and the Pali, a family taking food. But the Tib. (Mūlasarv.) V. 42 has given it quite a different interpretation. It runs thus :

'Whosoever Bhikṣu knowing that a man and a woman are sleeping together in a house, goes there and sits on a couch...'

It is quite obvious that the phrase 'Sabhojane kule' has been misunderstood here or that its comm. might have given some such interpretation.

In the same rules (V. 41-42) regarding the place for sitting in such a family, we have the following :—

Sarv. V. 42—In the sleeping place.

Skt, 42—Āsanam kalpayet.

Pali 43.—Anupakhajja nisajjaṃ kappeyya.

Dharmag. 43.—To sit in a place by force where valuable articles are kept in the house.

Kāśyap. 42.—To sit in a house by force.

Mahāsg. 54.—In a covered place.

Mūlasarv. 42.—To arrange his seat by force.

Mahāvy. 42.—Sabhojana-kula-nisadya.

The word : 'to-sit-by-force' appearing in Dharmag. Kāśyap. Mūlasarv. be an addition of a local nature, and the Pali words : 'Anupakhajja' might have some relation with them.

2). The confusion becomes amazing when the texts face the word 'Ratna' in Sarv. V. 82. The gist of that rule is that : 'If a Bhikṣu very early in the morning, before the rise of the dawn, when jewels have not yet been collected, is seen going away from the threshold or by the side of the threshold of a King...' as stated by the Sarv. We just see below what differences have been shown by all other texts :—

Skt 82.—Aniṣkrānte rājñi anigṛhīteṣu ratneṣu.

Pali 84.—Anikkhantarājake aniggataratanake—when the King has not gone forth, and the Queen (!) has not with drawn. (SBE. vol. XIII. p. 52.)

Dharmag. 81.—If he enters into the threshold before the King has not yet come out.

Mahiś 65.—Similar to Dharmag. 81.

Kāśyap. 82.—Enters into the gate of the palace when the King is not out yet.

Mahāsg. 82.—Passing the threshold of the gate when the Queen has not kept aside the jewels.

Mūḷasarv. 82.—and Tib 82.—are more or less the same in those of the Sarv. but add : 'Jewel-like articles'.

This confusion may be divided into 3 classes :

a). Ratana—goes to mean : Queen, and then the Queen collecting jewels as well.

b). The word 'entering' into the palace by a Bhikṣu, leads to the meaning that the Bhikṣu himself is seen 'going away' from there.

c). The interpretation of the word 'Rājñī' or 'Rājake' as obtained in Skt. and Pali, which probably must be carried back to an original reading containing the word 'rajanī' = night, which underlies the Sarv. = 'before the day breaks'.

On the whole, we think that the Sarv. has preserved the correct tradition here and the Pali and Skt. texts give a wrong meaning.[186] Moreover, in the Pali V. 83 to 85, all three rules are dealing with 'Jewels'. In fact, that section is called 'Ratana-section'.[187] It would be against the natural order of things, to speak something about a woman (Queen) in the first rule and 'jewels' in the next two in such a section of Ratana. The Dharmag. Mahiś. and Kāśy. are closely related to the Pali.

3). As the schools follow their own traditional interpretations, we find at times that a word has two or more meanings. That can be well-illustrated from the example of the word 'Antargṛha' or 'Antaraghara' :—

a). Sarv. VI. 1.—In the house.
b). Pali VI. 1.—Entered within the houses[188] (village).
c). Dharmag. and Kāśy. VI. 1.—A Bhikṣu enters into a village.
d). Mahiś. VI. 1.—On the street or in the lane.
e). Mahāsg. VI. 2.—Lives in the house.
f). Tib. and Mūlasarv. VI. 1.—On a highway during her visit to a village.

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[186] SBE. vol. XIII, p. 52, n. 2.

[187] *Ibid.*, p. 55.

[188] SBE. vol. XIII. p. 56. n. 1.

In the present case, it seems the interpretation of 'in the village or on the street', is more predominant than others. And it is later on supported by the Milindapañho: 'Antaragharam[189] piṇḍāya paviṭṭh 'amhāti'—we entered into the village or street for begging alms'. P. V. Bapat[190] has tried to show that the word: 'Antaraghare' means 'in the village' by quoting Buddhaghosa's and other works from the Pali canon. But the use of 'in the house' in the Skt. and Pali Vinaya literature, is in no way less popular. The following instances will bear witness to the statement :—

1). 'Adhivāsayatu me ārya upasenaścantargṛhe bhaktena sārdhaṃ bhikṣusaṅgheneti—May the noble Upasena consent to take meal in my house along with the Bhikṣusaṅgha' and

'Citreṇa gṛhapatinā bhikṣusaṅgh'-antargṛhe bhaktenopanimantritaḥ—The Bhikṣusaṅgha was invited to have their meals in the house by Citra, the householder'.[191]

ii). 'Na sāmisam udakam antargṛhihe chorayiṣyāmaḥ santaṃ gṛihiṇam anavalokya'. Mahāvyut. VII.71. The commentary to this last passage (Mūlasarv. VII. 67) says, that the Chabbaggiya Bhikṣus were taking meal upstairs in the house of Bodhi, the householder. They threw away their bowl-washing water on the well-decorated floor.

iii) In Mahāniddesa[192] p. 230, we have :—'Antaragharaṃ paviṭṭho itthiṃ vā kumāriṃ vā evamāha—itthaṃ-name itthaṃ-gotte, kiṃ atthi ?............Entering the inner part of the house, addresses thus a woman or a maiden, 'so and so, what have you got ?......'

Thus, the expression: 'Antaragṛhe' would lose its proper sense, if we interpret it as 'in the village' in the foregoing cases.

The same considerations may be applied to some of the Śaikṣa. dharmas. In the Sarv. VII. 17 to 61, we have such pairs of rules as e.g. 'to enter into the antargṛha' and 'to sit in the antargṛha'. If we adopt the interpretation of antargṛha (lane, street) mentioned above, it is possible to conceive a Bhikṣu entering in between the houses (street or lane) for his alms, but what is the idea of sitting down in the street or lane ? There are allusions to many cases of the Blessed One accepting invitations from the householders and taking meals in their houses in the Sūtra-piṭaka, especially in the Mahāparin.-S. It is unlikely that 'antargṛha' simply means 'in the village' or 'on the street', and not 'in the house'.

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[189] Milin. p. 11.

[190] NIA. vol. I. pt 1, P. V. Bapat's 'Antaragṛham'.

[191] Gilg. vol. III. pt. 3. p. 22.

[192] See also B. C. Law, Buddhist rules of decorum
Bhārata-kaumudi. p. 384.

We find that some of the translators also committed mistakes by interpreting the original terms very literally, e. g. 'bījagrāmabbhūtagrāma' (=vegetation and a group of beings) where the word 'bhūta' has been interpretated as 'ghost' or 'spirit' as e. g. (to destroy) the village of ghost and spirit' etc[193]......It is obvious that they must have lost sight of the exact meaning.

Besides, there are so many cases which bear the stamp of such great variations which fall within one of the categories of explanations treated above.

VI. THE SAIKṢA DHARMAS.

Regarding the antiquity of the Śaikṣa dharmas, we have discussed the problems elsewhere in the course of our studies, and also the striking dissimilarity of arrangement between the Mahāsg. and other schools. The nature of these rules is essentially concerned with the daily conduct and decorum of the Bhikṣus such as: walking, moving to and fro, looking, dressing, contracting and stretching and so forth.[194] They do not come under any penal section, inasmuch as there will not be any sanction or punishment for their breaches or violations. The violation of any of them by a Bhikṣu is not considered to be a criminal act but simply bad manners. Its origin might have been the Four Iriyāpathās viz., Walking, standing, sitting and lying (Gamanaṃ, ṭhānam, nissajjaṃ and seyyaṃ[195]) and in course of time, they developed to such an extent that that they passed beyond the mark of 100 rules as shown in almost all the texts, except the Mahāsg. Pali and Upāliparipṛcchā. The manner of its growth as we find in the later texts, especially the Sarv., is that, new rules branch out from the principal ones for instance :—

From Mahāsg. Pali and Upāli.-p. Sk. 1. 'To wear the inner garment rounded', the Sarv. has made another 11 rules :—

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[193] PMK. V. 11. (Sarv) of the texts compared below.

[194] Cf. M. I. p. 57. Satipaṭṭhāna-sutta.

[195] S. v. p. 78.

'Not to wear the inner-garment high, low, in disorder, like an axe, like a tāla-tree, like an elephant-trunk, like two ears, like a pig-head, like a farina-ball, in fine foldings and of fine yarn[196] (1-11), excluding the original one, that is, the 12th in the Sarv. The other additions and omissions in all the different schools may be accounted for as of a local nature. The addition of the 'Stūpa' section in the Dharmag. School is most remarkable.

We give below either a translation or the original text of the Sk. rules, that are not found in the concordance table IV. vii, and are of a special interest for each or some of the texts concerned ;—

Skt. VII. 39-40.—Na paryastikākṛta...
(To be applied to both 'to enter' and 'to sit') Cf. Mahāvyut. 20.
43-44.—Na vinyastikākṛta...
do. Cf. ibid. 19.
57-58.—Na viḍaṃgikayā...
do. Cf. ibid. & Tib. 39
79.—Na pātrāvalehakaṃ... Cf. ibid. 62.
99.—Na paryastikākṛtaśya... Cf. ibid. 86.
100.—Nātyastikākṛtaśya... Cf. ibid. (?)
101.—Na vinyastikākṛtaśya... Cf. ibid. 85.

A few of the above terms are in no way clear to us. Even the fragments of the Sarv. edited and studied be Jean Filliozat and Horyū Kuno do not carry us very far.[197]

Pali VII.

11. To go amidst the houses without loud laughter.
12. To sit amidst the houses without loud laughter.
26. To sit amidst the houses without walking on heels and toes.
28. To pay attention to the bowls while receiving an alms.
31. To eat alms placed in the bowl with an alert mind.
29. To take alms with equal curry (samasūpakaṃ).
35. To eat alms without placing down the top.
42. Not to put the whole hand into the mouth while eating.
44. Not to toss the food into the mouth while eating.
50. Not to smack (capu-capu) the lips while eating.
54-55. To eat without licking the bowl and the lip.

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[196] See appendix IV. vii.

[197] JA. vol. ccxxx. p. 25-7. 1938.

68. Not to preach to a person who sits on a seat, whilst th Bhikṣu is on the ground.

Dharmag. VII.

5-6. To enter and to sit in the layman's house without wrappin his neck with the robe.
9-10. Not to enter to sit in the layman's house by jumping.
24-25. Same as Pali VII. 11-12.
28. To receive soup to the level of the bowl.
35. Should be watchful at the bowl while eating (Cf. Pali VII. 28).
39. Same as Pali VII. 44.
43. Not to cause the food enter into the mouth as if by inhailing.
46. Not to scatter away food with hand.
53. Not to preach to a person who wraps his neck with cloth.
60. Not to sleep or remain in the Stūpa[198] except on watch.
61. Not to hide treasury and other articles, in the Stūpa, except for preservation.
62. To enter into the Stūpa without wearing shoes.
63. To enter into the stūpa without taking shoes in hand.
64. To go round the stūpa without wearing shoes.
65. To enter into the stupa without wearibg sandals (Pu-la).
66. To enter into the stūpa without holding sandals in hand.
67. Not to take meals at the foot of a stūpa, and leave the remnant of food and grass on the ground and go away. Thus the ground may be spoiled.
68. Not to carry a corpse passing by a stūpa.
69. Not to bury a corpse under a stūpa.[199]
70. Not to cremate a corpse at the foot of a stūpa.
71. Not to cremate a corpse towards the direction of a stūpa.
72. Not to cremate a dead body round a stūpa, so that the bad smell may not be whiffed into it.
73. Not to carry the dead body's robe passing by a stūpa, except for the purpose of washing, dyeing or getting perfumed.

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[198] From 60 to 85 of this text, we don't find any such rules in any other text. 'Stūpa' here means the Stūpa of the Buddha.

[199] Dhv. ch. 21. VII. 69 means it to be in the stūpa.

74. Not to ease oneself at the foot of a stūpa.
75. do. towards the direction of a stūpa.
76. do. around the stūpa so that the bad smell may not enter into it.
77. Not to carry the Buddha's image to the privy.
78. Not to chew a tooth-stick (a willow-twig) at the foot of a stūpa.
79. Not to chew a tooth-stick towards the direction of a stūpa.
80. Not to chew a tooth-stick around a stūpa.
81. Not to spit and discharge mucus at the foot of a stūpa.
82. Not to spit and discharge mucus towards the direction of a stūpa.
83. Not to spit and discharge mucus around a stūpa.
84. Not to sit stretching one's feet towards a stūpa.
85. Not to place a (small) stūpa downstairs whilst one is living upstairs.
88. Not to preach to a person who is on the seat whilst he is not.
93. While walking on the road, hands should not be interlaced.
95. Not to carry a bowl fitted to a network on the shoulder with a stick.

Mahiś. VII.

6. Not to wear the inner garment like a mango tree.
27-28. Not to enter and to sit in the layman's house without the knowledge of the people.
31-32. To enter and to sit in the layman's house without (hands) being placed on the cheeks.
35-36. To enter and to sit in the layman's house without looking high up.
45-46. Same as Dharmag. VII. 24-25.
49-50. To enter and to sit in the layman's house maintaining a good order.
61. Same as Dharmag. VII. 43.
67. Not to smell the food by shrinking the nose (shu-pi).
71. Not to get food by stretching the arm.
76. Same as Dharmag. VII. 39.
78. Not to be in a dissatisfied and fault-finding mood while eating.

Kāśy. VII.

10. Not to look at the robe left and right, except for the sake of proper dressing.
11. Go straight to the layman's house.
18. Not to put on the robe covering the entire shoulder.
20. Same as Dharmag. VII. 24.
23. To enter without puting the hands on the sides.
24. Same as Dharmag. VII. 9.
30. To enter without inclining the body.
31. To enter without placing the hands on each others.' shoulders.
32. To enter after being invited.
33. Not to lie down (in the house).
34. See the beds (seats) and sit.
35. Not to sit with full force.
36. To sit without embracing the bowels (?)
37. To sit without the legs hanging.
38. do. letting the legs being widely placed.
42. Not to stretch forth the hand to ask for food, when it has not been brought yet.
44. Not to cover the rice with soup.
47. To receive soup by holding the bowl uprightly.
49. Not to puff the rice with mouth.
50. Not to spit on the food.
55. Not to mould the food into the shape of a leaf while eating.
57. Not to lick the bowl while eating.
58. Not to eat with the hand supporting the (mouth).
59. Not to eat with the hand supporting the bowl.
60. Not to make sound while crunching the cakes.
61. Not to make the food in the shape of a stūpa.
67 Not to spoil one's neighbour's robe while eating.
70. Not to place the bowl on the ground.
71. Not to stand while washing the bowl.
72. Not to keep the bowl in such a place that is likely to cause it to fall or is considered as dangerous.
73. Not to wash the bowl in a dangerous place.
75. No to preach to a person who is lying down while he himself is standing.

79. Not to preach to a person who is walking in front whilst he himself is at the back.
82. do. who is sitting in a palanquin.
88. do. who wears a cap.
89. do. who is with a garland.

Mahāsg. VII.

6-17. Same as Pali VII. 11-12.
9. Same as Pali VII. 25.
20. To sit in the house without embracing the knees.
23. To sit in the house without moving the hands and the legs.
36. Not to lick the fingers while eating.
38. Same as Dharmag. VII. 43.
55. Not to preach to a person who is placing his legs one upon the other.

Upālip. VII.

5-6. To enter and sit in the house scoldingly.[200]
23-24. To monkey with the hands and feet while entering and sitting in the house.
26, To look towards the left and right while receiving food.
29. To snatch away food and heap it up.
32. Taking much soup.
37. Same as Pali VII. 42.
39. Same as Mahiś. VII. 61.
40. Same as Pali VII. 54.
42. Same as Mahiś. VII. 67.
44. To omit while eating.
46. Letting the bowl loose while eating.
48. Mix rice with ghee and eat.
57. Preaching to a person who is seated on a couch whilst he himself is on the floor (cf. Pali VII. 68).

Mūlasarv. VII.

14. Same as Mahiś. VII. 36.
19. Cf. Kāśy. VII. 31.
21. Not to walk on the toes. (cf. Pali VII. 25.)

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[200] The word 'not', should be added to each of the sentences, though in the text it is not clearly stated.

22. Same as Kāśy. VII. 24.
24. Not to protrude the body while entering the house.
28. Not to make a row by standing shoulder to shoulder.
30. Not to sit in the layman's house when one is not requested.
31. One should not sit in the house without good observation.
32. Same as Kāśy. VII. 35.
34. Not to place the inner ankles one upon the other.
35. Not to place the outer ankles one upon the other.
36. Not to draw back the feet rapidly.
37. Not to stretch forth the feet too much.
38. Not to show the body.
42. Not to extend the bowl forwards before the arrival of food. (cf. Kāśy. VII. 42 and Mahiś. VII. 71.)
43. Not to place the bowl on the food.
45. Not to make too small handfuls of rice.
53. To warm the food with puffings.
55. Same as Kāśy. VII. 49.
56. Same as Mahiś. VII. 78.
60. Same as Kāśy. VII. 61.
62. Same as Kāśy. VII. 57.
64. Not to shake the bowl.
69. Not to keep the remainder of food inside the bowl.
70. Not to place the bowl on the ground without any support.
71-72. Same as Kāśy. VII. 71-72.
73. Not to draw water against the current.
83. Not to preach to the person who rests his hands on the shoulders.
84. ... not to the elephant-riders.
86. ... Same as Kāśy. VII. 82.
87. ... not to the chariot-riders.
90. Same as Kāśy. VII. 88.
91. ... not to crown-wearers.
92 ... not to the person dressing his hair in the fashion of the Buddhs's head.
94. ... not to the person who is decorated with flowers on the head.

Tib. VII.

15. Going amidst the houses looking only as high as a yoke.
17. Going ... without making any grimances.
18. Going ... without pressing my head to my shoulders.
19. Going ... without folding together the hands upon my neck.
20. Going ... without folding together the hands upon my arms.
21. Same as Mūlasarv. VII. 22.
22. Going ... without stretching my limbs.
24. Going ... without leaning my breast.
29. Going ... without putting together my arms.
31. While amidst the houses, not to sit down on a couch without being bidden.
32. Same as Mūlasarv. VII. 31.
33. Same as Mūlasarv. VII. 32.
35. To sit without laying the things one above the other.
36. To sit without laying the ankles one above the other,
37-38. Same as Mūlasarv. VII. 36-37.
39. To sit not to make the private parts visible.
41. Not covering the meal. (cf. Kāśy. VII. 44.)
44. Same as Mūlasv. VII. 42.
45. Not to cover up the sauce with rice.
47. Same as Mūlasarv. VII. 43 but adds : hard and soft.
48. To eat the meal in a handsome manner.
49. Same as Mūlasarv. VII. 45.
66. Not to make hu-hu noise (cf. Mūlasv. VII. 53.).
57. Not to make phu-phu noise (cf. Mūlasv. VII. 54.).
59-60. Not to prefer one kind of corn, and one kind of taste to another.
62. Not to lick the palate.
65-& 67. Same as Mūlasv. VII. 62 and 64 respectively.
68. Same as Mūlasv. VII. 60.
71. Same as Kāśy. VII. 67. but here more detailed.
73. Not to pour out the remains of a meal from the bowl.
74. Same as Mūlasv. VII. 70.
75. Do. 72. (But here more detailed such as on a precipice, in an abyss or on a steep declivity).
76. Same as Mūlasv. VII. 71.
77. Same as Kāśy. VII. 73.

78. Same as Mūlasv. VII. 73.
86. Not to preach to a person who is embracing another.
87. Same as Mūlasv. VII. 83, but we find 'neck' here instead of 'shoulder'.
88. Not to preach to a person folding up his arms.
89. Not to preach to a person who wears braided hair.
90. Same as Mūlāsv. VII. 90.
94. do. 84.
96. do. 86.
97. do. 87.
103. Not to preach to a person who holds a battle-axe.
104. Not to preach to a person who puts on a cost of mail.

Mahāvyut. VII.

15. Yugamātradarśinaḥ. cf. Tib. VII. 15
19. Nodvyastikayā. do. 19
20. Paryastikayā. cf. Mūlasav. VII. 19
21. Noṭṭaṅkikayā. do. 21
22. Nojjaṅkikayā[201]—without pulling the robe while going.
23. Nollaṅghikayā. cf. Mūlasv. VII. 23
31. Nānanujñāta. cf. Mūlasv. VII. 30
32. Nāpratyavekṣāsaṇaṃ. do. 31
33. Na sarvakāyaṃ samavadhāya. do. 32
35. No sakthani sakthy ādhāya. Same as Tib. VII. 35.
36. Na gulphe gulpham ādhāya. do. 36
37. Na saṃkṣipya pādau. do. 37
38. Na vikṣipya pādau. do. 38
39. Na vidaṅgikayā. do. 39
45. Nānāgate khādanīye bhojanīye pātram upanāmayiṣyāmah. Same as Tib. VII. 44.
47. Satkṛtya piṇḍapātaṃ paribhokṣyāmah. cf. Tib. VII. 48
48. Nātikṣuṇakair ālopaiḥ. do. 49
53. Na cuccukārakaṃ.
55. Na thutthukārakaṃ do. 56
56. Na phutphukārakaṃ. do. 57

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[201] Cosma de Körös 's STEV. Mahāvyut. I. p. 227 'Nor as if I would measure (with my hand)'.

59,	Navarṇakārakaṃ.	Same as Mūlasv. VII.	56
60.	Na gallāpahārakaṃ—not changing the cheeks.	(Cöros-Mahāvy. I. p. 229)	
61.	Na kavaḍacchedakaṃ—not cutting several mouthfuls.		
62.	Na jihvāsphoṭakaṃ.	Same as Tib. VII.	62
64.	No pātrāvalehakam.	do	65
66.	Na pātrāsamdhunakaṃ.	do.	67
67.	No stūpākṛtim avamṛḍya piṇḍapātam paribhokṣyāmaḥ.	do.	68
69.	Na sāmiṣeṇodakenāntarikaṃ bhikṣum sprakṣyāmaḥ.	do.	71
72.	Na pātrena vighasaṃ chorayiṣyāmaḥ.	do.	73
73.	Nānāstīrṇapṛthivīpradeśe pātraṃ sthāpayiṣyāmaḥ.	do.	74
74.	Notthitāh pātraṃ nirmādayiṣyāmaḥ.	do.	76
75.	Na tate na prapāte na prāgbhāre pātram.	do.	75
76.	Na nadyābhāryahāriṇyāṃ pratisrotapātreṇodakaṃ grahīṣyāmaḥ.	do.	78
85.	Na viyastikākṛtayāglānāya dharmaṃ deśayiṣyāmaḥ.	do.	87
86.	Na paryastikākṛtayā glānayā dharmaṃ deśayiṣyāmaḥ.	Same as Tib. VII.	88.
87.	Noṣṇisaśirase dharmaṃ deśayiṣyāmaḥ.	do.	89
88.	Na kholaśirase...	do.	90
89.	Na maulīśirase...	do.	91
9I.	Na hastyāruḍhāya...	do.	94
93.	Na śibikārūḍhāya...	do.	96
94.	Na yānāruḍhāya...	do.	97
101.	Na saṃnaddhāya...	do.	104

Below is a table showing the number of the Saikṣa rules found in various texts, which are either in agreement or disagreement with the Sarv. School [202]

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[202] Because our comparison has taken the Sarv. Text to be the base throughout.

	In agreement.	In disagreement.	Total.
Skt.	103	10	113
Pali.	61	14	75
Dharmag.	59	41	100
Mahiś.	84	16	100
Kāśy.	60	36	96
Mahāsg.	57	9	66
Upālip.	57	15	62
Mūlasv.	62	36	98
Tib.	52	56	108
Mahāvy.	63	42	105

Thus, we have a complete view of the Śaikṣa dharmas of all the schools that are not included in the concordance table in our Appendix IV.vii. This gives us a very distinct idea of the relatively closer relation, between the schools. This is due to their common origin which however is not of a great antiquity as to be seen before. It may be noted in passing that, considering the dates of the translations of the Mūlasv. into Tibetan[203] and Chinese, one will naturally not attach much importance to the claim of that school, although its title (Mūlasarvāstivādin) signifies a high antiquity.

VII. PRATIMOKSA, EXTERNAL INFLUENCES, AND FUNCTION.

The tradition of observing the Darśapūrṇamāsa[204] Sacrifice and the sacred day Upavasatha connected with it, on the full and new moon days, by the Brāhmaṇas and Śramaṇas of ancient India is undoubtely of great antiquity. At such celebrations, the people would generally gather[205] together and the asceties used to preach and expound their tenets to them. It served two purposes, social intercourse on the one hand and religious propagation on the other. It is quite possible that the Buddhists derived their inspiration for their fortnightly recitation[206] of the Prātimokṣa rules from such practices, though the function in the latter case is entirely different. The

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[203] At the end of the 9th century A. D. JASB. 1915 p. 80 ; By I-Tsing. 710 A. D.

[204] Śatapatha-Brāhma. II. 1, 4, I, 1 ; SBE. vol. XIII. p. x.

[205] HIL. vol. II. p. 28 and n. 8.

[206] King Bimbisāra recommended such practice to the Buddha on the models of the Paribbājakas. MV. II, 1. 8.

Buddhist Uposatha devotes itself exclusively to the sphere of examining the Bhikṣus' conduct and judgment would be delivered thereby by the Saṃgha, if it was found that anybody had committed any of the grave offences prescribed in the Prātimokṣa-sūtra. Such half monthly recital was at first meant for the purification of the Bhikṣus. Whether they were pure or not, each and everyone should be present at the function[207] and give his answer either by keeping silent, which is a sign of 'pure' conduct, or informing the Saṃgha outright as to what he had done. But it underwent a change, even during the lifetime of the Founder of Buddhism viz. that an impure Bhikṣu was not allowed to attend[208] such meetings and therefore the person in question had to be dragged out from the assembly. Besides the usual congregation at prescribed intervals, it also could be held at a juncture, when the reunion[209] of the Saṃgha after schism took place. That is to say it served the purpose of social rehabilitation of the Order as well.

Before entering into details of the external influences on the Pmk. text, we would very much like to see what the original Pmk., as a text, looked like. From the data found in the Dīgha-Nikāya and at the end of each of the Pmk. texts compared, it appears that the content of the Pmk. was a very simple [210] one, for instance :

"Khantī paramaṃ tapo titikkhā
Nibbānam paramaṃ vadanti Buddhā. . . . . .
Sabba-pāpassa akāranaṃ, kusalassa upasampadā
Sacitta-pariyodapanaṃ, etaṃ Buddhāna sāsanam."

These verses are said to be the 'Prātimokṣa' uttered by Vipassi, one of the seven past Buddhas. The other six 'Prātimokṣa' belonging to different Buddhas are of the same type. Moreover, the recital of the Pmk. by his disciples is alleged to be once in six years. Such statements simply show that before the custom of the half-monthly recital had been finally established, the Saṃgha had to be contented with such moral instruction as : 'To avoid all evil and perform all good', though the past seven Buddhas may be imaginary. Traces of the original simple form of Pmk. may be said to be still visible in the introductory and concluding verses, like the above, found in various versions, e. g. Skt. Sarv. added to the main body of rules.[211]

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[207] Mv. II. 3, 2.

[208] Cv. ix, 2. 1-2. T. I. p. 478.

[209] Mv. II. 36, 4. n. 3.

[210] Mahāpadāna-sutta, 3, 28. D. vol. ii. p. 49. T. I. p. 10.

The practices of ancient Indian sages and Śramaṇas before the emergence of Buddhism had a direct influence[212] on the formulation of the Buddhist moral conduct for the Bhikṣus. Gautama Buddha, of course, was a reformer in some respects but as the conventional conception of morality had been so well established before his time, that he had simply to accept their fundamental principles, and cast new rules in order to suit the requirements of his disciples, under unusual circumstances. Amongst the important cardinal rules in Buddhism in general, and in Prātimokṣa in particular, the observance of Brahmacarya or celebacy, and the Five Precepts of good conduct were adopted from the Brahmanical Code beyond any shadow of doubt. They have been accepted not merely by the Buddhists, but by the Jains as well. To serve as an illustration, we give below the 5 rules that are observed by each of the religious groups ;—

A) Brāhmanical[213]

1. Abstain from injuring living beings.
2. Truthfulness.
3. Abstain from appropriating the property of others.
4. Continence.
5. Liberality.

B) Buddhist

1. Not to destroy life.[214]
2. Not to steal.
3. Abstain from comitting adultery.[215]
4. Not to tell lies.[216]
5. Abstain from intoxication of liquor.[217]

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[211] Cf. Dutt's EBM. p. 87.

[212] Oldb. Life, p. 332.

[213] Baudhāyana II, 10, 18 ; see Bühler's translation, SBE. vol. xiv, p. 275, Jacobi's Introduction to the Jaina Sūtras SBE. vol. xxx, pp. xxii-iv.

[214] Laws of Manu SBE. vol. xxv, p. 476 ; The sacred Laws of the Āryas, SBE. vol. ii. p. 188.

[215] The Institutes of Vishnu, SBE. vol. vii, p. 136—a crime in the 4th degree.

[216] The Sacred Laws of the Āryas, SBE. vol. ii, p. 290, sq.

[217] *Ibid*, pp. 68, 74, 188.

C) Jain[218]

1. Not to destroy life (Ahiṃsā).
2. Not to speak a lie (Sunṛta).
3. Not to take what is not given (Asteya).
4. Abstain from sexual intercourse (Brahmacarya).
5. Renounce all interest in worldly things (Aparigraha).

Besides, we find a large number of rules of the Pmk. bearing a striking resemblence to that of the Sacred Laws mentioned in the works of Āpastamba and Gautama as well as in the Jain Sūtras. Both the Buddhists and the Jains might have directly borrowed some rules from the ancient Brahmanical Law Codes to suit their own purpose. In fact, there was hardly any hard and fast rule regarding the morality and decorum as between the various religious groups. To behave properly and walk in the path of good manner, is a common duty to all ascetics, except in a few rare cases such as e. g. a sect of the Jains preferring to do away with clothes on account of their peculiar conception of emancipation and other practices. Whatever rules of good conduct, a student, a snātaka, an ascetic or a hermit were expected to observe (cf. Āpastamba and Gautama), a Buddhist had also to follow them in general. We see the following classifications of 1). eating, 2). drinking, 3). attitude towards women, 4). respects to the Guru or teacher, 5). and other precepts of decorum in both the Āpastamba and Gautama, imprinted on the structure (especially in the Śaikṣa dharmas) of the Pmk. The comparison below will testify to it :

1) Rules regarding Eating.

a). Apa. p. 11—To beg food with a vessel.[218]
The Buddhists[219] also beg food in the same manner.

b). Āpa. p. 13—Begging is not for one's own sake.
Cf. Sarv. VII. 84.

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[218] Āpastamba. SBE. vol. II, p. 11.

[219] e. g. Gil. vol. III, pt. 3. p. 17.

c). Apa. p. 59– Not to bite off with his teeth.
Cf. Sarv. VII. 72.

d). Apa. p. 62—Not to eat food stored for one night or turned sour.
Cf. Sarv. V. 38.

e). Apa. p. 149—To make a lump of food just swallowable.
Cf. Sarv. VII. 69.

f). Āpa. p. 150—Not to make noise while eating.
Cf. Sarv. VII. 73.

g). Āpa. p. 149—Not to scatter away anything (food).
Cf. Sarv. VII 80.

h). Apa. p. 150 – Not to shake the right hand.
Cf. Sarv. VII. 81.

2). Rules regarding Drinking.

a). Āpa. p. 63—Gau[220] p. 287,—All intoxicating drinks are forbidden.
Cf. Sarv. V. 79.

3). On attitude towards women.

a). Āpa. p. 8—To preserve chastity.
Cf. Sarv. I. 1.

b). Āpa. p. 26 Gau P. 188,—Not to touch a woman.
Cf. Sarv. II. 2.

c). Āpa. p. 11—To talk with a woman as much (only) as his purpose requires.
Cf. Sarv. V. 5.

4). On paying respects to the Guru.

a). Āpa. p. 24—If the master stands, he shall not sit.
Cf. Sarv. VII. 93.

b). Āpa. p. 24—If the master[221] sits, he shall not lie down.
Cf. Sarv. VII. 94.

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[220] Gautama, SBE. vol. II.

[221] The Pmk. has put 'Bhikṣu' to replace the 'master'.

c). Āpa. p. 53—Not to salute with his head wrapped up or with shoes on.
Cf. Sarv. VII. 95, 104.

5). And other rules of decorum.

a). Āpa. p. 25 ; Gau. p. 194,—Not to cut the leaves of flowers of herbs or trees ; to avoid the destruction of seeds.
Cf. Sarv. V. 11.

b). Gau. p. 223 ;—Not to ease oneself in beautiful spots.[222]
Cf. Sarv. VII. 110.

The other undesirable elements[223] that should be eradicated are : Anger, exaltation, grumbling, covetousness, perplexity, doing injury, hypocrisy, lying, gluttony, calumny, envy, lust, secret hatred, neglect to keep the senses in subjection... (Āpa. p. 187.) and also to avoid perfumes, garlands, ointments, playing musical instruments, singing etc. ... (Gau. p. 187). These have their counterparts in the Buddhist literature and in the Vinaya-piṭaka. It would betray one's sound reasoning, if one denies the fact that pre-Buddhistic[224] traditions of moral conduct had no hand in the formation of the Buddhist religious Law. Further more, a good deal of similar decorum regarding sitting, walking, lying down, looking, eating, being courteous, speaking, dressing, begging and so forth, can also be compared with Sāṅkhāyayana Gṛihya-Sūtra[225] and the Ācārāṅga Sūtra of the Jains. It goes without saying that Jainism being a contemporary of Buddhism, the existence of the Brāhmanical Laws had to be presupposed in their case also. However, it should be borne in mind that the Buddhists took only such rules that would suit them best, and added a considerable number of rules for their particular requirements. They have their own ways of punishment and atonement attached to every principal rule and classified according to the nature of the offences under a particular heading such as Pārājika etc... This is not so in the Brāhmanical Laws. This may be said without exaggeration that the orderly arrangement of the cases of commissions, omissions and exemptions in the Pmk. has advanced a step further than their predecessors. With the untiring efforts of the commentators and compilers of the Vinaya works on the Buddhist Law, it reached in its own time the zenith of perfection in the history of Law-making in ancient India. Moreover, the punishments in the Pmk. are of a more practical nature, than the Brāhmanical ones, at least in some cases. For instance, the penalty for breaking the Vow of Chastity is excommunication in the Pmk., whereas the same, prescribed by Gautama[226] is that the guilty person has to offer an ass to Nirṛiti on a cross-road and put on the skin of an ass, with hair turned outside! He should also hold a red earthen vessel in his hands and beg in seven houses, proclaiming his deeds. This merely amounts to branding him as an undesirable in the society.

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[222] Cf. Jain Sūtras. SBE. Vol. xxii, p. 181-182.

[223] Gṛhyasūtra, IV, 12, 26.
SBE. xxix, p. 126.

[224] The Āpastambīya school is dated back in the 600 or 700 B. C. See G. Buhler's Introduction to Āpa. SBE. vol. ii. p. xix.

[225] SBE. vol. xxix, iv, p. 107 ff ; SBE. vol. xxii. I and 1 ; See also B. C. Law's Buddhist rules of decrrum. Bhārata-Kaumudī, Lucknow. pp. 393-402.

Among other factors which furthered the cause of framing the Pmk. rules, the opinion of the public was the most influential one. We find innumerable cases in the Vinaya that the establishment of a new rule, was usually a result of yielding to the criticism of the people regarding the behaviour of the Bhikṣus. This included also the most trifling rules, like those about wearing the robes and taking meals[227] etc. From these facts one may judge, that the growth of the Pmk. has been nourished by two vital streams: one is the Brāhmanical tradition, and the other is the public censure or opinion.

The important point, in which the Buddhist church differs from other religious groups in ancient India, is that, it is a well-organised democratic body. All the Bhikṣuṣ are equals, though morally, the younger and the junior have to show respect to their elders. But that should not be understood in the sense of Brāhmanical relationship between a tutor and the taught. The founder of Buddhism, at the moment of his attaining the Mahā-parinirvāṇa, instructed his disciples to take refuge in the Dharma and Vinaya[228] as their teacher, after his demise. The Pmk. thereby played the very important role of a constitution for the whole of the Buddhist church, so far as the daily administration and the conduct of the Bhikṣus are concerned. It is also an obvious fact, that the persons who joined the Buddhist Church were both elites and persons of undesirable characters. Some came with the supreme ideal of Nirvāṇa and others purely for a comfortable living as we find it constantly mentioned in the Vinaya how notoriously the Chabbaggiya Bhikṣus behaved themselves. There might have never existed the so called 'group of six Bhikṣus' in reality, but we believe, there must have been persons in the Saṃgha who did represent such characters and a major portion of the Pmk. rules was originally framed on their account. Considering the maintenence of unity of the Saṃgha, with such a multi-coloured multitude, it is out of sheer necessity that there emerged into existence the rules and regulation embodied in the Pmk., though shadowed with a traditional background. A classification of the rules that govern the action of the Bhikṣus is shown below[229] :—

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[226] Gautama, SBE. vol. ii, p. 289.

[227] See Sarv. the section on dressing and taking food; EBJ. p. 55-57.

[228] MPs. ch. VI. 1. SBE. vol. xi, p. 112.

1.	Relating to the opposite sex.	18
2.	Relating to food, drink, medicine etc.	23
3.	Relating to robes and various personal belongings.	40
4.	Relating to housing, association, living and bathing etc.	10
5.	Relating to wrong views, schism and misbehaviour.	23
6.	Relating to Saṃgha-karma, recitation of the Vinaya etc.	17
7.	Relating to trade, accepting money etc.	8
8.	Relating to killing, stealing and associating with the army or thieves.	11
9.	The Saikṣa dharmas or rules of decorum.	113
	Total[230] :	263

From the above list, one will certainly frame a fair and clear idea as to the extent to which the Pmk. serves as an authority and functions as a governing instrument. To carry out its authority, it has been armed with definite powers to impose punishment and penalty that have been laid down in every rule, except in the sections of III. Ani.; VII. Adhik. dharmas. As the Buddhists do not inflict upon anybody any corporal punishment nor impose any fine, their punishments are comparatively very light, viz.,

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[229] The division into which the rules are classified may be the same, but the degree of their offence is different, i. e. some are light and others grave.

[230] This is based on the text of the Sarv. See Appendix I.

i. Excommunication for the violation of Pj.
ii. Mānatta[231] and parivāsa for the violation of Saṁ.
iii. Forfeiture and formal confession for the violation of Np.
iv Formal confession for the violation of Pā.
v. Formal confession for the violation of Pd.

Besides, there are are other later additions of offences and penalties in the Vinaya-piṭaka, namely: Thullaccaya,[332] Dukaṭa, Tajjanīya-kamma,[233] Nissaya-kamma[234] Pabbājanīya-kamma,[235] Patisāranīsa-kamma,[236] Ukkhepanīya-kamma[237] and Pakassanīya-kamma.[238] They may be called supplementary regulations of the Pmk. They serve their purposes under particular circumstances. Regarding the detailed procedure as to how these various karmas and and punishments are to be carried out, one may refer to the Cullavagga and Mahāvagga of the Vinaya.

Thus, the function of the Pmk. is clear enough that it legally governs the actions of the Bhikṣus (and the Bhikṣunis). maintains peace and unity in the Saṃgha and has the right to impose penalties on the culprits. Religiously, it retains the ancient traditional custom of observing the new and full moon day celebrations.

VIII. CONCLUSION.

We have had a lengthy discussion on the important aspects of the Prātimokṣa including its position and relation with the Hindu Law books, its antiquity, its growth and development as shown in the various Buddhist schools, its references to the Buddhist Councils, its function and other significance. It may be observed that adequate evidence and testimonies have been presented here, in order to reveal the 'truth' underlying their plausible reliability and historicity. As a book of 'Law', the Pmk. has its unique value both from the historical and literary points of view. It is true, that text itself is primarily concerned with the Buddhist Saṃgha, and is not so voluminous or of a wider scope, as those of the Gṛhyasūtra, Ācārāṅga Sūtra and other Brāhmanical legal codes. But the unique position it has achieved in providing a truly historical background to each of the rules, the hair-splitting analysis, it presents, in determining the offences, the exemptions, it recognises, in punishing according to circumstances, the rich treasure of marvellous literary pieces it contains and similar special characteristics of the Vinaya-piṭaka, which forms a commentary of the Pmk. are all positively unsurpassed by any Law book in ancient India. Further, it furnishes us with invaluable data for framing a magnificent picture of the economic and social conditions during the period in which it arose. The essential portions of the texts must have been established when the Buddha was still alive[239] that is to say round abount 450 B. C. and not later.[240] The most ancient among the texts compared, seems to be the text of the Mahāsāṅghika School, which is worthy to be specially mentioned and recommended as such.

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[231] For details, see EBJ. p. 107.

[232] Its punishment is like that of the Brahmadaṇḍa, being described in the MPS. VI. 4.

[233] Cv. I. 5.

[234] Cv' I. 6.

[235] Cv. I. 13, 6-7.

[236] Cv. I. 22.

[237] Its punishment is like the Tajjanīya-kamma.

[238] Cv. VII. 3.

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[239] To give up the minor and lesser rules as stated in the MPS. VI. 3, is a good evidence.

[240] Cf. IB. p. 43.

PRĀTIMOKṢA

SARV.

(Nidāna)

May the venerable Saṃgha hear me :

The first month of Winter, except one night has already passed. Now there remains one night and three months only, O venerable sirs, the messenger of old age and death is approaching nearer and the doctrine of the Buddha is about to terminate. You should, for the sake of attaining enlightenment, be diligent and exertive with a concentrated mind. Why ? Because by doing so, the Buddhas attained even their highest enlightenment, not to speak of other Dharmas which lead to the path of virtue ! The persons who have not yet received the higher ordination are out and now the Saṃgha is in harmony, what should we do first ?—One replies : observe Uposatha and recite the rules—O venerable sirs, let us enquire into the lustful thoughts and purity of the Bhikṣus who are absent :

1. With folded palms, we pay pure
Homage to the Śākya Siṃha
I wish now to recite the Vinaya Rules,
The Saṃgha should listen to it attentively.

2. Even if it be the smallest offence,
There should be great fear in the heart.
One should confess it whole-heartedly when one is guilty,
And should never do it again.

3. If one lets loose the horse-like mind
Galloping on the evil path,
It is rather difficult to control.
To be earnest in the practice of Śīla,
Spoken by the Blessed One,
Is just like one's paying much attention
To the tightening up of the bridle.

4. The good will be able to believe and
Practise the instructions uttered
By the Blessed Tathāgata.
That is, both the man and the horse

Have been well-trained and
They are able to defeat the army
Of evil dispositions (Kleśa).

5. If one does neither accept His command
Nor become fond of Śīla,
That means that neither the man nor the
Horse is properly trained,
And they will be annihilated by the
Army of evil dispositions.

6. If one takes care of the Śīla,
Just as a yak[1] is fond of its tail ;
And also let the mind be well-concentrated,

7. Be always earnest in day and in night,
For the sake of seeking the True wisdom.
Such a man will, in the doctrine of the Buddha,
Be able to attain a pure life.

May the venerable Saṃgha listen to me !

Today, the 15th of the (lunar month) is the day for Uposatha[2] and recitation of the Prātimokṣa. If it is the time for the Saṃgha and if it be convenient to them, they may celebrate the Uposatha and recite the Prātimokṣa with a concentrated mind and speak thus ;

O Venerable sirs, we shall now together celebrate the Uposatha and recite the Prātimokṣa. The Saṃgha should listen to it very attentively.

Whosoever has committed any fault, let him confess it. If there is no fault, let him remain silent. It is by that silence that we know the venerable sirs to be pure.

As a Bhikṣu gives an answer if a question is put to him separately, so each Bhikṣu is to give an answer when a question is repeated three times in such an assembly of Bhikṣus. Whosoever Bhikṣu in such an assembly, thus questioned for the third time, does not confess a fault of which he has recollection, is guilty of uttering a deliberate lie. The offence of uttering a deliberate lie has, O venerable sirs, been declared by the Blessed One to be an obstacle on the way. When a Bhikṣu remembers the fault committed by him and wishes to be free from it, he should confess it. By making a confession, he will reside at ease. But if he hides it, his offence will be graver.

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[1] Vis. Vim. P 15 ; Visud. I. 198.

[2] See Mv. II

Venerable sirs, the Introduction (nidāna) of the Prātimokṣa is now recited.

Thus do I question you, venerable sirs—"Are you pure in this matter ?"

A second and third time may I question you,—"Are you pure in this matter ?"

The venerable ones are pure in this matter, therefore they keep silence. This should be so.

Skt.—The verse portion of the Nidāna here is bridged up with broken lines. We do not find the 7 complete verses as in the Chinese Sarv. but it seems to have contained the same number of verses.[1]

Pali—The verses and the prose portion preceding the verses in the Sarv. are not found here.

The whole Pali Nidāna corresponds to the last prose portion of the Sarv.

Dharm.—This text begins with 12 verses in praise of the virtue and the goodness of the Śīla. It states that those who practise the Rules will gain priceless merit, otherwise they will suffer from fearful consequences.

These verses are however quite different from those in the Sarv.

The prose portion of the Nidāna is substantially the same as that of the Sarv., but we find in it the addition of a remarkable sentence :

"Who sends the Bhikṣuṇī here to receive instructions ?" This is not found in the Sarv.

Mahīś—The verse and prose portions are the same as those of the Sarv. At the beginning of the prose section, however, appears :

"...the first month of Spring..."

Kāśy—We have altogether 18 verses here, the first to seem to be composed by the ancient editors themselves. In them it is stated that it is a rare merit to be able to hear the Prātimokṣa-Sūtra and the Saṃgha will be happy, if they observe the Śīla.

In the remaining 16 verses, it gives the total number of persons who had attended the assemblies of each of the past Seven Buddhas in connection with their pronouncing the Prātimokṣa. It also mentions the name of Sākyamuni and says that he preached the teachings of Śīla to innumerable assemblies and peoples.

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[1] JA. 1913. p. 477. note 1.

The prose portions are the same as that of Sarv.

Mahāsg—The following six conditions to be remembered given at the beginning of the text, are not found in the Sarv.— ;

1. To remember the date correctly of the new moons and full moons etc.

2. In the morning to perform the ceremony of alms-giving.

3. To remember daily the number of years since one's higher ordination.

4. To remember which robes one should wear and which donors had given them.

5. To remember not to eat separately.

6. One should know whether he is ill or not.

Other portions are the same as the Sarv.

Upali-p—As this text has assumed the form of a Sūtra, although it is virtually a sort of commentary of the Prātimokṣa, its contents are supposed to be the utterances of the Buddha ; we find therefore that there is hardly anything in common with other texts except the outlines of the names of offences.

The main purpose of this book is to mention the specific offences under certain rules and to impose punishments according to circumstances under which somebody may have committed it.

Mūla-sv—The 6 verses at the commencement of the text praising the value of the Śīla and illustrating the term 'happiness' are not in the Sarv. At the beginning of the prose section we have '...some parts of the Spring have passed and some still remain......'. At the end of the prose section, we have :

.........Who sends the Bhikṣuṇīs to seek for instructions ?......
(Ct. Dharm. above)

There follow again 5 verses somewhat resembling the 7 verses in the Sarv., but are not quite the same.

Other portions are the same as the Sarv.

Tib—We find 22 verses in all in this text. From verses 12 to 17, it agrees with the first 6 verses in the Mūla-sv. and from 18 to 22, it agrees with the remaining 5 verses.

In other texts there is no trace of the Tib. verses 1 to 11. The time is described as : '...some seasons of the year are over and some are to come....'

Later on we have : '...today is the 14th[1] or 15th day of the lunar month....'

The other portions are like those of the Sarv.

I

The Four Pārājika Dharmas[2]

SV. I. 1.

O venerable sirs, here are four Pārājika Rules as known from the Prātimokṣa recited each half-month.

Whosoever Bhikṣu has entered into the Bhikṣus' system of self-training and rule of life, and has not there-after withdrawn from the training, or declared his weakness, shall perform the act of sexual intercourse with any one, down even to an animal, this Bhikṣu has fallen into a Pārājika, he should not be in communion with others.

Skt. 1—...Maithunaṃ dharmaṃ pratiṣevitāntatas tiryagyonigatayāpi sārdham......

The same,[3] but the Ms. is incomplete.

Pali 1.—...Methunaṃ dhamaṃ paṭiseveyya antamaso tiracchānagatāyā pi......

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[1] Why is Uposatha held on the 14th of a lunar month ? Satis Chandra Vidyabhusana was of the opinion : 'If there is a junction of three lunar days (tithi) on one solar day, the middle one is not recognized. Hence when the 15th lunar day is unrecognized, the Prātimokṣa is to be recited on the 14th'.

See JASB Vol. XI, nos 3 and 4 (N. S.) p. 39. note 1.

[2] Henceforth the following principal abbreviations are followed in the Notes :

Sv—Sarvāstivāda,
Msv—Mūlasarvāstivāda,
Dh—Dharmaguptaka,
Msg—Mahāsāṅghika,
Mhs—Mahīśāsaka,
Ksy—Kāśyapīya,
Mpt—Mahāvyutpatti,

[3] This abbreviated expression adopted in the following means that the contents of the text are substantially the same as those of the Sarv.

Dh. 1., Mhs 1. and Ksy 1.,—the same.

Msg. 1.—The following is found added :

This rule was laid down with reference to Sthavira Yaśakalandaputra by the Blessed One, while he was staying at Vaiśāli. It was laid down in the afternoon of the 12th day of the 5th fortnight of the 5th year in the winter, after the Buddha's enlightement. At that time, the shadow, cast down, on the ground, of a man sitting in the eastern direction, was equal to the height of one-man-and-a-half.

One should follow it, when it has been established. That is called 'to follow and obey the Dharma'. Rest the same.

Msv 1—last line translated as :

'......not to live together with others'.

Tib 1.—The same.

Mpt 1.—Abrahma-caryaṃ.

Sv. I. 2.

Whatsoever Bhikṣu shall take from a village or from a forest, anything not given—which is counted as theft for which a King or a King's (officers) would seize the thief, and slay, or bind or banish or impose a fine, saying, 'Oh thou art a fool, (lit. a child) thou art a thief'—the Bhikṣu who in that manner takes the thing not given, has fallen into Pārājika, he should not be in communion with others.

Skt 2.—'...... etaṃ gṛhītvā hanyād vā badhnīyād vā pravrājayed vā......'

Ms. incomplete.

Pali 2—'gāmā vā araññā vā adinnaṇ theyyasaṃkhātaṃ ādiyeyya...'

Omits :—'to impose a fine' and 'King's Officers'.

Dh 2—The phrases : 'King or King's (Officers)' ; 'to banish ; and 'to impose a fine' are omitted here.

Mhs 2—For differences see Dh. 2, above. The content is the same but the language slightly abridged.

Ksy 2—The following phrases in their respective context :

'...King or minister...banish him out of the country or torture him with all kinds of sufferings...you take things not given...' are not the same as in Sv.

Msg 2—Omits :—'to impose a fine'.

The following is added :—

This rule was laid down with references made to to Elder Dhanika, son of a potter (Kumbhakāraputra), King Bimbisāra and Pāṃśukulika Bhikṣu by the Blessed One, while he was staying at Rājagṛha. It was laid down in the afternoon of the 10th day of the second fortnight of the 6th year in the Winter, after the Buddha's enlightenment. At that time, the shadow, cast down, on the ground, of a man sitting in the Eastern direction, was equal to the height of two men and a half.

One should follow it, when it has been made.

This means 'to follow and obey the Law'. The rest is the same.

Msv 2—The phrases in their respective context :

'...a King or a minister...or scolds by saying ; "O man ! you are a thief, you are stupid, you are a fool to have committed such theft"...... ...' do not agree with Sv.

Tib 2.—The phrases :

...a King or a minister would seize him and kill, imprison or banish him saying "Thou art a thief, thou art stupid, thou art dishonest." do not agree with Sv.

Mpt 2.—Adattādānam.

Sv. I. 3.

Whatsoever Bhikṣu shall knowingly deprive of life a human being or a man-like being, with his own hand, or with a knife, or shall seek out an assassin for him, or shall instigate him to self-destruction, or utter the praises of death saying thus : 'O man, what is the use of this sinful life ? It is better for you to die than to live.' In following in his inclination of taking delight in death, instigating him to kill himself and to speak in praise of self-destruction to him, so that the man dies as a consequence thereof, this Bhikṣu has fallen into a Pārājika.

Skt 3.—...Manuṣyaṃ svahastena saṃcintya jīvitād vyaparopaye ......Ms. incomplete.

Pali 3—Sañcicca manussaviggahaṃ jīvitā voropeyya ..

Omits :—'With his own hand or with a knife'.

The last portion differs slightly.

Dh 3—The phrases :

'...destroy the life of a human being...take a knife and give it to another person to kill......' do not agree.

Omits :—'As a consequence thereof'

Mhs 3.—The following differences in phrases may be noted :

'to kill the life of a human being or a man-like being or to urge himself to do it...to have harboured such thoughts and to kill accordingly...'

Ksy—3.—Differences in phrases, as follows :

'...to kill...with a sword or to seek a person who holds a sword...this bad and sinful life...by following his desire and the thoughts that occurred to his mind and with various arguments to instigate......'

Mpt 3—Different phraseology :

'...to destroy the life of a human being with a knife, or by handing it over to an assassin...if he dies on no other account but this......'

Omits :—'With various arguments'

The following is added :—

This rule was laid down with reference to many convalescent Bhikṣus in connection with Mṛgavana, the heretic, by the Blessed One, while he was staying at Vaiśālī. It was laid down in the morning of the 9th day of the 3rd fortnight of the 6th year in the winter, after the Buddha's enlightenment. At that time, the shadow, cast down, on the ground, of a man sitting in the Northern direction, was equal to the height of one man and a half.

One should follow it, when it has been made. This means 'to follow and obey the Law.'

Msv 3.—Different phraseology...to destroy the life of a human being or a human embryo by his own hand, or with a sword, or give a sword to others to do it or by seeking an assassin...this sinful, burdensome, impure and evil life.........; to follow his own thoughts and to praise with words self-destruction to others...'

Tib 3.—'A human being only'.

Omits :—'With his own hand or with a knife'

'...or procures a weapon for his death,' do not agree.

Adds :—'impure and wretched (life)'.

'...the Bhikṣu who thus causes the death of a human being incurs Defeat... 'This seems to be a repetition of 'as a consequence thereof.' in the Sv.

Msg 3—Vadhaḥ

SV. I. 4.

Whatsoever Bhikṣu, without possessing any knowledge and without seeing the extraordinaty qualities, shall regard himself as if he had known and had seen or had accomplished the insight of the noble ones saying, 'Thus do I know', 'Thus do I perceive', and at some subsequent time whether on being questioned or without being questioned, this Bhikṣu, shall be desirous of being cleansed from his fault, and shall say, 'when I knew not I said that I knew ; when I saw not, I said that I saw—telling a fruitless falsehood ; 'then, unless he so spoke through undue confidence, he too, has fallen into Pārājika. He should not be in communion with others.[1]

Venerable sirs, the four Pārājikas have been recited. When a Bhikṣu has fallen into one or the other of these, he should not be in co-residence and communion with the Bhikṣus as before. So after, he has committed the offence of Pārājika, he should not be in communion with others.

Now, I ask the venerable ones 'Are you pure in this matter ?'

A second and a third time I ask, 'Are you pure in this matter ?'

The venerable ones are pure herein, therefore, do they keep silence. This should be so.

Skt 4.—Ms. incomplete.

Pali 4.—Uttarimanussadhammaṃ.—

Omits :—'as if he had seen and had known'

Dh 4.—'...I have entered into the conditions of the noble, the wise and the victorious......' do not agree.

Omits :—as in Pali 4 above.

Mhs 4.—Omits :—'Without possessing anything...as if he had seen and known'.

Ksy 4.—'Without having the wisdom of the noble ones to see the supreme conditions' differs slightly from the Sv.

Omits, as in Mhs. 4 above.

Msg 4.—'Whatsoever Bhikṣu having neither seen nor known (any higher qualities) shall declare himself that he has attained the extraordinary noble dharma and his knowledge or insight is excellent and supreme...' do not agree.

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[1] Sv-Vibhāṣā. ch. 2 :—The language here is a bit different. It tells us that the Bhikṣu does the boasting because he was desirous of obtaining offerings and presents.

The following is added :—

This rule was laid down with reference to the Bhikṣus in a village and the Bhikṣus of undue confidence, by the Blessed One, while he was staying at Vaiśālī. It was laid down in the afternoon of the 13th day of the 14th fortnight of the 6th year in the Winter, after the Buddha's enlightenment. At the time, the shadow, cast down, on the ground, of a man sitting in the Eastern direction, was equal to the height of the man and a half.

One should follow it, when it has been made. This means 'to follow and obey the Law'.

Msv 4.—'Whatsoever Bhikṣu, indeed without possessing any knowledge or omniscience, and also knowing that he has not attained the extraordinary qualities, the supreme Enlightenment, the insight and the living-at-ease of the solitary saints shall declare himself... 'O Bretheren, when I knew not...' do not agree.

This text has been greatly enlarged.

Tib 4.—'...Without possessing a clear and perfect knowledge speaks of himself, "I possess superhuman knowledge, I am an elect, I am a specialist, I know this, I see this, without such practice something is not known and something is not seen" '. Also "O Brethern, when I knew not......"

Mpt 4.—Uttaramanuṣyadharmapralāpaḥ.

II

The 13 Saṃghāvaśeṣa Dharmas.

SV. II. 1

Venerable sirs, here are the 13 Saṃghāvaśeṣa (Pali. saṅghādisesa) Dharmas as known from the Prātimokṣa, recited each half month.

Whatsoever Bhikṣu shall purposely have an emission of semen, except in a dream, that is a Saṃghāvaṣeśa.

Skt 1.—...Samcintya śukravisarga···

Pali 1.—...Sañcetanika sukkavissajjī......

Dh 1.—Different phraseology '·· purposely handle the genitals and cause an emission of semen......'

Mhs 1.—Different phraseology ' purposely have an emission of impurities··· !

Ksy 1.—'purposely have an emission of semen by remembering (a certain object)'—do not agree.

Msg 1.—The same.

Msv 1.—The same[1] : language different.

Tib 1.—The same.[1]

Mpt 1.—Śukravisṛṣṭiḥ.

SV. II. 2

Whatsoever Bhikṣu being perverted by passion, shall come into bodily contact with a woman, by taking hold of her hand, or arm or hair or by touching any part of her body, either up or down, for its smoothness and softness– that is a Saṃ.

Skt 2.—...Mātṛgrāmena sārdhaṃ kāyasaṃsaggaṃ samāpadyeta ...substantially the same.

Pali 2.—...Mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjeyya....

Dh 1.—'...with lustful desires to touch the body of a woman...'

Mhs.—Omits :—'Either up or down'

Other portions are the same.

Ksy 2.—'...With impure mind to touch and experience such touch...'.

Omitis—'Smoothness...etc', so also in *Msg* Saṃ. 2., and in *Msv* Saṃ. 2.

Msg 2.—'...to take delight in such touch...' not agree see *Ksy* 2 above.

Msv 2.—'...with a stained and lustful mind...to enjoy while touching...'. See *Ksy* 2 above.

Tib. 2—'...with a perverted mind...takes hold of her hand or shoulder or braid of hair, or touches any other parts of her body for enjoyment...' do not agree but cf. Skt.

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[1] A summary (uddāna) of the following 18 Rules is given in both the texts :—Emission of semen, contact, discourse, bodily service, intermeditation, house, monastery, groundless, a mere trifle, causing dissension, taking sides, corrupting family, and harsh speech.

Mpt 2.—Kāyasaṃsargaḥ.

SV. II. 3

Whatsoever Bhikṣu, being perverted by passion, shall address a woman with obscene, evil and vicious words as those of a young man to a maid—that is a Saṃ.

Skt 3—...Mātṛgrāmam duṣṭhulayā vācā ābhāṣeta....

Pali 3.—...Mātugāmaṁ dutthullāhi vācāhi obhāseyya....

The English translation 'Exciting to passion...' in S. B. E. Vol. XIII. p: 7, for 'Methunūpasaṃhitāhi' is not quite correct.

Dh 3.—'Whatsoever Bhikṣu, being lustful shall speak obscene, and wicked words to a woman, and utter those obscene and wicked words in whatever way he likes—that is a Saṃ.' do not agree.

Mhs 3.—'...to speak by following the path of lust'

Ksy 3.—'...like a man and a woman speak to each other',

Msg 3.—'...to speak wicked words in front of a woman by following the path of lust as those of a young man to a maid'.

Msv 3.—'with a stained and lustful mind to speak lewd, unlawful and obscene words with a woman as a husband to a wife'.

Tib 3.—'...holds a vicious discourse with a woman regarding sexual intercourse....'

Mpt 3.—Maithunābhāṣaṇam.

SV. II. 4.

Whatsoever Bhikṣu, being perverted by passion, shall magnify, in the presence of a woman (the merit of) service with the body to himself, saying 'O sister, to offer coition to the Bhikṣus like us who have been observing the Śīla, abstinence from coition and cultivating good deeds, is the supreme service or offering'—that is a Saṃ.

Skt 4.—...Mātṛgrāmasyāntike ātmana kāyaparicaryām saṃvarṇayet...Ms. incomplete.[1]

Pali 4.—Mātugāmassa santike attakāmaparicaryāya vaṇṇaṃ bhāseyya......mādisam sīlavantaṃ....., 'Mādisam'—one like me, differs from the Sv. as 'to the Bhikṣus like us'.

Dh 4.—Idea the same ; language different.

Mhs 4.—'...the Bhikṣus like us who have been observing... cultivating good deeds' in the Sv. is not to be found here.

Ksy 4.—"...You should offer me coition, this is the best kind of offering".

Msg 4.—The same. 'Samaṇa' for 'Bhikṣu'

Msv 4.—'to one like me'...

Adds :—If a Bhikṣu speaks thus.'

Tib 4.—'...(he) extolling the woman's service with the body' at the end of the Rule, is slightly different.

Mpt 4.—Paricaryāsaṃvarṇanaṃ.

Sv. II. 5.

Whatsoever Bhikṣu shall act as a go-between, conveying the words of a man to a woman or those of a woman to a man, either for becoming a wife or for the purpose of adultery, even for a moment of coition—that is a Saṃ.

Skt 5.—The same ; Ms. incomplete.

Pali 5.—Saṃcarittam samāpajjeyya ..

'Antamaso tam-khaṇikāya pi' has been translated as 'or even for a harlot,' in SBE. vol. XIII. Can it be a wrong interpretation based on the word' Gaṇikā' ?

Dh 5.—'...even for a moment' and 'of Coition' is omitted here.

Mhs 5.—'...shall act as a go-between, or for the purpose of adultery by conveying the words of...even for a moment of coition'.

Ksy 5.—The same.

Omits : 'of coition' and the text has 'for a moment' only.

Msg 5.—'...shall act as a messenger to make matches or unions between men and women···even for a moment.'

Msv 5.—The same as Ksy Saṃ. 5.

Tib 5.—'...conveying the words of .. acts as an intermediary for a wife, a paramour or even for a harlot...'[1]

Mpt 5.—Saṃcaritraṃ.

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[1] We find 'In a woman's presence to praise himself (or his body)' in Dh. Saṃ. 4., Mhs. Saṃ. 4., Ksy. Saṃ. 4 and Msv. Saṃ. 4, which is slightly different from the Skt. text.

Sv. II. 6.

If a Bhikṣu, being independent of a layman and begging materials together, is desirous of building up a hut for himself, he must observe the proper measurements. And herein this is the proper measurement :—the house must be of twelve Sugata's spans in length and seven of those spans in breadth inside. He must also bring other Bhikṣus and show them the site which is without danger and free from obstacle : and those Bhikṣus must show him a site free from danger and without obstacle. If the Bhikṣu being independent of a layman and begging materials together builds up a hut for himself on a dangerous and obstructive site, and also does not bring the Bhikṣus and show them the site or exceeds the measure—that is a Saṃ.

Skt 6.—...Asvāmikaṃ ātmoddeśikaṃ pramāṇikaṃ kuṭiṃ kārayīta...Ms. incomplete.

Pali 6.—...Kuṭim assāmikaṃ...kāreyya...

The sentences :—'. . . the Bhikkhus must be brought to the place to approve the site . . . and with an open space around it . . .' show a slight difference.

Dh 6, Msg 6.—The same.

Mhs 6.—Omits :—'inside' . . . seven spans in breadth'.

'. . . and the Bhikṣus should show the site free from danger and accompanied with a walking space ; if he does not bring the Bhikṣus for finding the site or exceeds the measure. . .'

Ksy 6.—'. . . he should bring other Bhikṣus to see the site, and those Bhikṣus should observe that the site is free from danger. . .'

Msv 6.—'this Bhikṣu should bring other Bhikṣus to see the site ; and those Bhikṣus should observe that the site is in accordance with the Dharma, pure, free from dispute and possesses a space for walking. . .'

Tib 6.—'for the inspection of the site, he must bring a community of monks who should see that the site is suitable, is not exposed to danger and is easy of access. . .'

The composition here is more or less resembling that of *Msv.* Saṃ. 6.

Mpt 6—Kuṭikā.

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1. Tha. na. thaṅ. literally means ;—'Even for a moment'.

Sv. II. 7.

If a Bhikṣu, being dependent on a layman, desirous of building up a big house for himself, he must bring other Bhikṣus and show them the site which is without danger and free from obstacle; and those Bhikṣus must show him a site free from danger and without obstacle. If the Bhikṣu being dependent on a layman builds a big house for himself, and also would not bring the Bhikṣus and show them the site—that is a Saṃ.

Skt 7—. . . Vihāraṃ kārayamāṇaḥ sasvāmikam ātmoddeśikaṃ. . . Ms. incomplete.

Pali 7.—Sassāmikaṃ mahallakaṃ vihāraṃ...kāreyya. For other slight differences see Pali Saṃ. 6. above.

Dh 7, *Msg 7*.—The same.

Mhs.—'If a Bhikṣu, being dependent on someone is building up a house for himself, he should bring other Bhikṣus to find out the site. Those Bhikṣus should show him the site which is free from danger and possesses a walking space. If he does not bring other Bhikṣus to find out the site that is a Saṃ.'—do not agree.

Ksy 7.—'...if the Bhikṣu having first of all prepared the ground for the constructing of a big house...'—do not agree.

Msv. 7.—For the differences see Msv. Saṃ. 6 above.

Tib 7.—'If a monk seeks to build for monks a large monastery in which there shall be a resident layman[1] ...'

For other differences see Tib Sam. 6. above.

Mpt 7.—Mahallakaḥ.

SV. II. 8

Whatsoever Bhikṣu, being in anger and malice, disliking a pure and faultless Bhikṣu, shall defame him, with the intention of destroying his pure conduct (Śīla), on a groundless charge of having committed a Pārājika offence—and then sometime later, either when he is pressed or not pressed, the case turns out to be groundless, that

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[1] This interpretation is rather difficult to comprehend, for, we understand, firstly there was no such practice that a layman should live together with the Bhikṣus in a monastery and secondly the Ch. 4. says:—'Yu chu' or 'being dependent on a layman' means 'there is a donor who builds up the house'.

(See previous page) 2. The Svv Ch 4. Saṃ 8. has the following :

Bhikṣu is on that account (to be considered as being) in a fit of anger. If he speaks to other Bhikṣus : 'I spoke so, because I was in anger.'—that is a Saṃ.

Skt 8.—...Apārājikīyaṃ bhikṣuṃ pārājikena dharmeṇānudhvaṃsayed...

This rule[1] is closer to the Chinese Sv. Vibhāṣā than to the Sv text.

Pali 8.—Amūlakena Pārājikena dhammena anuddhaṃseyya...

Omits :—'Disliking a pure and faultless Bhikṣu.'

The last portion differs greatly from the Sv.

Dh 8.—'Disliking a pure and faultless Bhikṣu ; is not to be found here, also in Mhs Saṃ 8.

Adds : –'If the Bhikṣu speaks so' at the end of the rule.

Mhs 8.—'If a Bhikṣu, being in malice and anger and behaving himself unbecomingly, shall...' See Dh. 8 above.

The language of the last portion here differs from Sv.

Ksy 8.— ...'to charge pure and blameless Bhikṣu with a...being asked or scolded or not asked...'

Msg 8.—...'being in anger, malice and displeased...'

Omits :—'Speaks to the Bhikṣus.'

Msv 8.—'...being persistent in anger charges a pure Bhikṣu with.'

The last portion is not quite the same as that of Sv.

Tib 8.—The same in content, but differs in language.

Mpt 8.—Amūlakaṃ.

SV. II. 9.

Whatsoever Bhikṣu, being in anger, malice or displeased shall defame another Bhikṣu with the desire of spoiling his pure conduct by a groundless charge of having committed a Pāṛājika offence of which the latter is blameless, and shall moreover, pick up some point or other that really rests on something of a different kind, if after sometime, either when he is pressed[2] or not pressed, the case turns out to be that he has picked up some point or other that really rests on something of a different kind,—this Bhikṣu is to be regarded as being in state of anger. It he speaks to other Bhikṣus :—"I spoke so, because I was in anger."—that is a Saṃ.

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[1] Whatsoever Bhikṣu being in malice and danger, shall charge a Bhikṣu, through the desire to spoil his Brahmacarya, a groundless offence of Pārājika of which, the latter is blameless, and if after sometime whether this Bhikṣu is questioned or not questioned, the charge turns out to be groundless, he is taken to have said so, because he was in anger and malice that is a Saṃ.

[2] The Svv. Ch. 4 says :—"He is asked or not asked".

Skt 9.—...Kañcid eva leśamātram dharmam upādāya apārājikīyaṃ bhikṣuṃ pārājikena dharmeṇānudhvaṃsayed...

Pali 9.—...Kañci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya...

The sentence :—'Appeva nāma naṃ imasmā brahmacariyā cāveyyaṃ' is in the indirect speech in the Sv.

Language differs in the latter portion.

Dh 9.—...'being covered by anger and hatred...'

Omits :—'This Bhikṣu therefore was in a state of anger.' and 'if he speaks to other Bhikṣus'.

Mhs.—...'being in malice and anger and behaving himself unbecomingly...'

'...whether he is asked or not asked, if he says : "I have, in this case, taken some point or other that rests on something of a different kind. And because I was in a state of anger, so I made the blunder" —do not agree.

Ksy 9.—'. . . to harass a pure and blameless Bhikṣu with a groundless charge of having committed a Pārājika offence by taking points of a different kind but having a similar nature. . . and the Bhikṣu said : "I was angry, therefore, I told a lie". . .'—do not agree.

Msg 9.—'. . . taking some minor point of a different kind not Pārājika. . .'

Language differs in the later portion.

Msv 9.—'. . . being persistent in anger charges a pure Bhikṣu. . .'

Tib 9.—In the Sv we find :—'I may thus remove him anyhow from the course of purity.' is, both here and in Tib Sam 8. above, in the indirect speech.

The latter part here is inflated and the language also differs.

Mpt 9.—Laiśikāṃ.

Sv. II. 10

Whatsoever Bhikṣu endeavours to cause division in the Saṃgha which is in harmony or persists in emphasising the points calculated to cause division, that Bhikṣu should be admonished by the Bhikṣus : "O venerable sir, do not endeavour to cause division in the Saṃgha which is in harmony, and also do not persist in emphasising the points calculated to cause division. Sir, you should have communion with the Saṃgha, because, the Saṃgha being in harmony, there will be happiness and absence of disputation. They will live happily and peacefully, with one-mind and under one doctrine, just as the combination of water and milk. Sir, you abandon your expedients to cause division in the Saṃgha". If the Bhikṣus being thus admonished by other Bhikṣus, still persists in doing so and does not give it up, he should be admonished a second and a third time. If he abandons his expedients, it is well ; but if he does not—that is a Saṃ.[1]

Skt 10.—. . . Samagrasya saṃghasya bhedāya parākramet.—

Pali 10.—. . . Saṅghassa bhedāya parikkameyya—.

'Be, sir, at one with the community, for the community being at unity, in harmony, without dispute, dwells pleasantly under one authority' is not the same as the Sv.

Dh 10.—'. . . being desirous of breaking the Saṃgha that is in harmony, or persisting in emphasising the points. . . "Sir, you should not cause schism in the Saṃgha, not try to break the Saṃgha and not to persist in raising the points that cause division in the Saṃgha. Sir, you should be at one with the Saṃgha, be happy and free from dispute, be like the combination of water and milk while you follow the teaching of the same master, so that there will be benefit, peace and bliss in the Buddhist doctrine. . . .'—do not agree.

Mhs 10.—Omits :—'Persists in emphasising the points calculated to cause division in the Saṃgha'.

'. . . live together happily and peacefully for expounding the teachings of the Teacher. . . .'

Ksy 10.—Language at the end differs slightly.

Msg 10.—'. . . to follow the doctrine like the combination of water and ; to preach according to the Dharma, there will be enlightenment, peace and happiness .. '

Msv 10.—The Bhikṣu is addressed here in the the form of 'Āyuṣman'.

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[1] The language in the Svv. Ch. 4. is a bit different but more clear 'to scold' for 'to admonish'.

'...so that the teaching of the Great Master may be brightened and promoted and last long with peace and happiness...'

Language at the end is a bit different.

Tib 10.—'...the community being in harmony there will be no innovations and they being in peace there will be no disputation; combining with one another, as milk combines with water, they do brighten the doctrine of the Buddha and live in happiness. . .'

Language at the end is not the same.

Mpt 10.—Saṃghabhedaḥ.

SV. II. 11

The Bhikṣu who endeavouring to cause division in the the Saṃgha, has other Bhikṣus, one or two or many who are his friends agreeing with his disagreeable words, and these partisan Bhikṣus speak to other Bhikṣus : 'Venerable sirs, do not admonish this Bhikṣu for anything regarding this matter. Why so ? because, this Bhikṣu speaks according to the Dharma, he speaks according to what is good, he never speaks what is not Dharma and what is not good ; he knows what to speak and not otherwise. Whatever has been spoken by him is approved by us, whatever he wishes to adopt, we also wish to adopt.' Then let those partisan Bhikuṣus be admonished by the Bhikṣus thus :

'Say not, Venerable sirs, that "this Bhikṣu speaks according to the Dharma, that he speaks according to what is good, that he never speaks what is not Dharma and what is not good, that he knows what to speak and not otherwise, that whatever has been spoken by him is approved by us, that whatever he wished to adopt, we also wish to adopt". Sirs ! do not take delight in helping the schism of the Saṃgha, you should gladly help in furthering the harmony of the Saṃgha. Why ? Because the Saṃgha being in harmony, there will be happiness and absence of disputation. They will live with one mind under one doctrine, just as the combination of water and milk. Sirs, you should abandon these partisan disagreeable words. 'If those Bhikṣus when they have been thus spoken to by the Bhikṣus, should persist as before, those Bhikṣus should be admonished a second and a third time. If they give up their course, it is well, but if they abandon it not that is a Saṃ.

Skt 11.—'Tasya ced bhikṣor bhikṣavaḥ syur anuvartino vyagravādina eko vā dvau vā sambahulā vā te tam bhikṣūn evam vadeyuḥ ..' dharmavādī ca sa bhikṣur vinayavādi ca...'

'Vinayavādī ca' is not in the Sv., but has 'he speaks according to what is good' instead.

Pali 11.—...Anuvattikā vaggavādakā...

'One or two or three' only, 'many' is not here.

'Vinayavādī' is not same.

The words spoken by the partisan Bhikṣus and the reply made by other Bhikṣus are not quite the same; we find more words in the Sv.

Dh 11.—'...has one or two or three even upto countless...' He speaks according to the Dharma and according to the Vinaya. Whatever he speaks in the delight of our mind and our mind agrees with it," then the other Bhikṣus advise them not to speak so, "because that Bhikṣu does neither speak according to the Dharma nor the Vinaya"...'

Mhs 11.—'If there be two or three or many Bhikṣus who help to cause division in the Saṃgha.'

'Vinaya' for 'what is good'

Adds :—Why? Because this Bhikṣu speaks what he does not know, and does neither speak according to the Dharma nor according to the Vinaya'.

For other minor differences Mhs Saṃ 10. above.

Ksy 11.—'...two or three or many..." This Bhikṣu has no evil intention, because...whatever he speaks is according to our desire, joy and agreement; and whatever he desires, takes delight in or agrees to, we do also in the same manner..."

Adds :—Why, because whatever this Bhikṣu speaks is neither according to the Dharma, nor according to the Vinaya and he speaks what he does not know'.

Language at the end differs slightly.

Msg 11.—'...one or two many who speak in the same tone and hold the same view with the desire to cause division in the Saṃgha...'

Adds :—'Do not speak good or bad of this Bhikṣu', and 'why, because whatever he speaks is neither according to the Dharma, nor according to the Vinaya'.

For other differences see Msg. Saṃ 10. above.

Msv 11.—'one or two or many'..."...that Bhikṣu speaks according to the Dharma and the Vinaya and he also speaks the truth. What he likes I also like..."

Adds :—Why ? Because that Bhikṣu does not speak according to the Dhârma or the Vinaya, nor does he speak the truth'.

For other differences see Msv Saṃ 10. above and 12 below.

Tib 11.—'...one, two or more..."O brethren, do not say anything good or bad to this dissentient monk. Why so ? Because...receiving well the Law and precepts, he holds them carefully and observes them and he speaks with knowledge and not without it. Since he speaks only when he is so desired, it is our desire that he should speak."

Adds :—'O sirs, this dissentient monk speaks not according to the law... do not sirs, desire him to speak,'

For other differences see Tib Saṃ. 10 above.

Mpt 11.—Tadanuvartakaḥ.

SV. II. 12

If a Bhikṣu or Bhikṣus[1] taking residence in a city[2] or in a village practise evil deeds and corrupt (other) families, and such deeds are seen, heard and known, let those Bhikṣus be spoken to by the other Bhikṣus thus :—"Venerable sirs, the act of your practising evil deeds and corrupting other families has been seen, heard and known ; sirs, you should not stay here and go away now from this place". If those Bhikṣus should reply to the Bhikṣus thus : Venerable sirs the Bhikṣus are in the path of longing, malice, fear and ignorance, Why ? because, there are Bhikṣus who having committed a fault of a like nature, some of whom are sent away, and some not sent away." Then those Bhikṣus should be spoken to by the Bhikṣus thus : "Say not so, venerable sirs ! that the Bhikṣus are in the path of longing, malice fear and ignorace, and that they send not some away from the Bhikṣus for their having committed a fault of a like nature, while they send others away.[1] Why? Because the Bhikṣus are not in the path of longing, malice, fear and ignorance. The act of your practising evil deeds and corrupting other families has been seen, heard and known. Sirs, do abandon the words such as 'in the path of longing, malice, fear and ignorance' you should not stay here and go away now from this place." If those partisan Bhikṣus being thus admonished by the Bhikṣus should persist in doing as before and would not give it up, those Bhikṣus should be admonished by the Bhikṣus a second time, and a third time. If they then abandon the cause, it is well; if they do not,—that is a Saṃ.

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[1] The Skt. is in the singular form. We find the text at times in the singular and at times in the plural form.

[2] The word 'city' is not in the SVV. Ch. 4 and the language at the end is slightly different.

Skt 12.—Sa ca syāt kuladūṣakaḥ pāpasamācāras......

'Grāmam vā nigamaṃ vā viharet'. cf. Sv. 'city and village'.

The words 'seen, heard and known' have been used after 'kulāni duṣṭāni' and 'pāpasamācāraḥ' separately.

Pali 13—...Kuladūsako pāpasamācāro......

The construction here is more or less like that of Skt.

Omits: 'known'

The words 'Chandagāmino, dosagāmino, mohagāmino, bhayagāmino', have beeen translated into Engligh as: Walking in longing, in malice, in delusion and in fear.

'Alaṃ te idhāvasena'—you have dwelt here long enough' is different from the Sarv.

Dh 12.—We have only "seen as well as heard", and the use is in the same manner as the Skt.

"Now you may leave this village and do not stay here".

Mhs 13.—Ksy 12., Msg 13., Msv. 12.—The same.

The use of 'seen', heard and known' is as in Skt.

The Msg omits 'known'.

Msv 12.—'If they[2] being thus admonished by the Bhikṣus abandon their course, it is well; but if they do not, the Bhikṣus should earnestly advise them a second and a third time and according to the teachings should command them to give it up. If they give it up, it is well, if they do not,—that is a Saṃ.'

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[1] The Eng. translation of the Pali Pāṭimokkha says:—"and they send not some away for a fault of a like nature while they send others not away". The last 'not' in the sentence is obviously a misprint. See SBE. Vol. XIII, p. 13, and the Pali is: 'Tādisikāya āpattiya ekaccaṃ pabbājenti ekaccaṃ na pabbājenti'.

[2] This is also applicable to the last portion of Saṃ 10. and 11 of Msv. above.

Tib 12—...'You have dwelt here long enough'.
Rest is the same ; language differs slightly.
Mpt 12.—Kuladūṣakaḥ.

SV. II. 13.

Should a Bhikṣu possess a bad temper and is difficult to be spoken to ; and when he is spoken to by the Bhikṣus in accordance with the Dharma and Vinaya,[1] touching the rules of the Prātimokṣa concerning which he has been guilty, will not allow anything to be said to him and thus he will say : "Venerable sirs, say nothing to me, either good or bad ! and I will say nothing, either good or bad, to you. You need not, venerable sirs, advise me anything !" Let that Bhikṣu be admonished by the Bhikṣus thus : "Sir, the Bhikṣus speak in accordance with the Dharma and Vinaya touching the rules of the Prātimokṣa concerning which you have been guilty. Do not make yourself a person, who cannot be spoken to ; make yourself rather, sir, a person to whom we can speak. Speak to the Bhikṣus, Sir, in accordance with the Dharma and Vinaya ; and the Bhikṣus, sir, will speak in accordance with the Dharma and Vinaya to you. Why so ? Because thus has the Saṁgha of the Tathāgata grown large ; that is to say, by mutual converse, by mutual advice, so that one may save the other from falling into sin. Sir, do give up the practice of being a person who cannot be spoken to". If that Bhikṣu being thus admonished by the Bhikṣus should persist as before and would not give it up, he should be admonished by the Bhikṣus a second time and a third time. If he can abandon the course, it is well, if he does not—that is a Saṃ.

Skt 13.—...'Mā māṃ āyuṣmantaḥ kiṃcid vadantu kalyāṇaṃ akalyāṇaṃ vā'. Ms. not quite complete.

Pali 12.—...Dubbacajātiko hoti.—

'In accordance with the Vinaya' is not found here. We find 'Sahadhammikaṃ' only ; cf. Skt. 'Saha dharmeṇa saha vinayena ca'...

'Touching the precepts handed down in the body of recited law'—do not agree.

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[1] Literally it means 'goodness'.

'By mutual converse, by mutual help', not 'mutual advice', as in the Sarv.

Omits :—'So that one saves the other from falling into sin'.

Dh 13—Omits : '......concerning which he has been guilty'.

'...and thus by one admonishing the other, one instructing the other and one confessing to the other, the disciples of the Buddha will be increased.'

Omits : 'so that one saves the other from falling into sin.'

Mhs 12.—Adds :—

'While learning the teaching and precept along with other Bhikṣus he often commits offences.'

Omits : 'Make yourself rather, sir, a person to whom we can speak.'

'...thus mutually instruct, mutually confess and become (good) disciples of the Tathāgata'

Ksy 13.—'If a Bhikṣu while following the precepts of Vinaya in learning the doctrines of the Buddha, turns down others' advice by uttering abusive words (ngo-kuo)...Why so ? Because, thus the disciples of the Tathāgata, the Arhat and the well-enlightened One will grow and increase, they will admonish one another, instruct one another, speak to one another and mutually confess . . . .'

Msg 12...'The Bhikṣu speaks improper words according to his desire, when other Bhikṣus professing the same faith of doctrine advise him in accordance with the Dharma and Vinaya...'—do not agree.

'...you must accept the instruction made by the Bhikṣus in accordance with the Dharma and Vinaya' is different from the Sv.

Omits :—'Sir, do give up the practice of being a person who cannot be spoken to.'

Msv 13.—'If a Bhikṣu possessing bad temper refuses to accept the advice given by the Bhikṣus in accordance with the Dharma and Vinaya in regard to the Prātimokṣa spoken by the Buddha...'—do not agree.

'O brother, you should not refuse to accept advice' is different from the Sv.' Do not make yourself a person who cannot be spoken to, make yourself rather, sir, a person to whom we can speak.'

Omits : 'Mutually converse. . . . so that one takes the other from falling into sin,', and 'Do give up the practice of being a person who cannot be spoken to.'

Tib 13.—'If a monk of harsh speech, when spoken to by a community of monks about matters of training in accordance with the Law and precepts delivered by the Buddha . . . .'—do not agree.

'O brethren, refrain from speaking to me, I too shall refrain from epeaking to you—here is in fact nothing to be spoken about' —do not agree.

'. . . about matters of training' for the Sv : 'touching the rules of Prātimokṣa concerning which he has been guilty'—do not agree.

'. . . . thus grown up the monkhood established by our fully enlightened Lord, the Blessed Tathāgata, thc Vanquisher of enemies,' —do not agree.

Mpt 13.—Daurvacasyam.

SV.

O venerable sirs, I have recited the thirteen offences of Saṃghāvaśeṣā. Of these the first nine become sins at once, while the remaining four do not become sins until the end of the third admonition. If a Bhikṣu, commits any of these sins, for as many days must that Bhikṣu, even against his will, remain in probation.[1] When the probation is over, that Bhikṣu must, for six further days and nights, in the Saṃgha, undergo the Mānatvam discipline.[2] When the Mānatvam is done, there comes the ceremony of āvṛṃhaṇa (Pali : Ābhāna) or pardoning of offence. The mind of the Bhikṣus will be happy when everything is carried out according to the Law. Thereupon that Bhikṣu must be reinstated in some place where the community of the Bhikṣus form a body of twenty. If a community of Bhikṣus forming a body of less than twenty, even by one, should reinstate that Bhikṣu, he is not reinstated, and that community is blameworthy. This is the proper course in that case.

In respect of these (rules) I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time, I ask the venerable ones, 'Are you pure in this matter ?'

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[1] Paryuṣita or to live in a separate residence See Cv. II. 1-3.

[2] 'Penance' for the regulation of this, See Cv II, 6 3.

The venerable ones are pure herein; therefore do they keep silence. Thus do I observe.

Skt :...Ṣaḍrātram mānatvam...A portion of the Ms. is missing.

Pali :—'Six nights of mānatta discipline.'

Omits : 'The mind of the Bhikṣus will be happy when everything is carried out according to the Law.' It is also not found in Dh., Mhs., Ksy., Msg., and Msv.

Dh :—*Mhs.*, *Ksy.*, *Msg.*, *Msv.*,—The same. 'Six nights' only, without 'days' as in the Sv.

III

Two Aniyata Dharmas

SV. III. 1

Here are venerable sirs, the two Aniyata Dharmas as known from the Prātimokṣa recited each half month

1

Whatsoever Bhikṣu shall take a seat with a woman in solitary protected place suitable for carrying out lustful desires; when a female devotee, trustworthy of speech charges him with one or other of the three offences, viz., either under the Pārājika, or under the Saṃghāvaśeṣa or under the Pātayantika rules, if that Bhikṣu acknolwedges: 'I sat in such a place', then let him be dealt with according to the circumstances reported for a Pārājika, or for a Saṃghāvaśeṣa or for a Pātayantika; or let that Bhikṣu be dealt with under other rules under which the female devotee, trustworthy in speech, shall lay it to his charge.

This is the first Aniyata Dharma.

Skt 1....Mātṛgrāmeṇa sārdham ekaikena rahasi praticchanne āsane niṣadyāṃ kalpayed.........

Pali 1,......Mātugāmena saddhim ekāya raho āsane nisajjaṃ kappeyya·········

'Upāsikā disvā'......seen by a female devotee.

Dh 1....Adds:' 'and speak words not in accordance with the Law'.

'or let that Bhikṣu be dealt with under other rules'.

Mhs 1.···Omits: 'Or let that Bhikṣu be dealt with under other rules under which, the female devotee···shall lay it to his charge.'

Ksy 1.···'Or let that Bhikṣu be dealt with under other rules' differs slightly from the Sv.

Msg 1....'Under other rules'. It is not clearly stated here.

Msv 1,...At the beginning there is a gāthā[1] summarising the two rules called indeterminate.

Tib 1.···A summary[1] at the beginning.

The ending portion differs slightly in language.

Mpt....Nil.

SV. III 2.

Whatsoever Bhikṣu, shall take a seat with a woman in an open place not suitable for carrying out lustful desires but convenient for addressing a woman with wicked and obscene words; and if a female devotee, trustworthy of speech charges him with one or other of the two offences, viz., either under Saṃghāvaśeṣa, or under Pātayantika rules, if the Bhikṣu acknowledges: 'I sat in such a place', then let him be dealt with according to the circumstances reported for a Saṃghāvaśeṣa or for a Pātayantika; or let that Bhikṣu be dealt with under rules under which the female devotee, trustworthy of speech, shall lay it to his charge.

O venerable sirs, I have recited the Two Aniyata Dharmas. Now, I ask the venerable ones: Are you pure in this matter?'

A second and a third time I ask the venerable ones: 'Are you pure in this matter?

The venerable ones are pure herein, therefore do thee keep silent. Thus do I observe.

Skt 2.......Na ca rahasi praticchanne āsane niṣadyāṃ kalpayet...........

The same.

Pali 2...........Na paṭicchanaṃ āsanam hoti, ekāraho nisajjam kappeyya.........

'Seen by a believing woman', the word 'seen', is not in Sv.

Dh 2,···'To sit alone with a woman' and 'or under other rules' are not clearly stated here as they are in the Sv.

Mhs 2···'Sit alone with a woman.

Omits: 'Or let that Bhikṣu be dealt with under other rules which, the female devotee...shall lay it to his charge',

Ksy 2. ··· 'Or under other rules' differs slightly from Sv.

Msg 2. ··· 'Under other rules' is not clearly stated here.

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[1] This is the summary:
'Sitting in a solitary protected place'.

Msv 2. ··· The same.

Tib 2. ... '...... sits together with a woman in a solitary place, which is however not suitable for the carrying out of lustful desires. ....'

The ending portion differs slightly in language.

Mpt. ... nil.

IV

Thirty Niḥsargika Pātayntika Dharmas.

SV. IV. 1

Here are, venerable sirs, the thirty Niḥsargika Pātayantika (Pali : nissaggiya pācittiya) Rules as known from the Prātimokṣa each half month.

1.

When the three robes[1] have been made ready and taken up at the time of receiving the Kaṭhina[2] robe by the Bhikṣu, an extra robe may be kept up to the end of a period of ten days. If he goes beyond that, that is a Niḥsargika Pātayantika.

Skt 1. · · 'Niṣṭhitacīvareṇa bhikṣuṇā uddhṛte kaṭhine daśarātraparaman cīvaraṃ dhārayitaviyam. ......'

Pali 1....... Atirekacīvaraṃ. ......

Not 'three robes' here.

Dh 1.··· 'If the robes for the Bhikṣu are ready and the Kaṭhina robe is out (offered), he may keep an extra robe which is considered as a gift of impunity (pu chin shih) upto a period of ten days ······'

Msg 1. ··· '... the three robes are ready and the Kaṭhina robe has been given ···'

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[1] The Svv. Ch. 5. says : 'If the robes for the Bhikṣu are ready and the Kaṭhina robes have been given, the Bhikṣu may keep an extra robe upto a period of ten days....'

[2] The Kaṭhina robe is usually made for the Bhikṣus in the course of a single day and night by the donor. And it is presented mostly during the end of Vassā between the full moon of Āśvina of Kārtika.

Ksy 1. ··· 'If the robes for the Bhikṣus are ready and the Kaṭhina robe is out (i. e. offered) an extra robe......'

Msg 1. ... '... and the Kaṭhina robe has been given...' same as Ksy Np. 1, above mentioned.

Msv 1.... 'An extra robe, may be retained (not)[1] without discrimination, upto a period of ten days······'

[2]*Tib 1.* ··· 'A monk, after a set of Kaṭhina robes has been obtained and made ready for him··· '

Mpt 1. ... Dhāraṇam.

SV. IV. 2

When the three robes have been made ready and taken up at the time of receiving the Kaṭhina robe by the Bhikṣu, if a Bhikṣu remains without any of his three robes while sleeping elsewhere, even for a single night, unless with the permission of the Saṃgha ··· that is a Np.

Skt 2. ······ Trayāṇāṃ cīvarāṇāṃ ekatamāc cīvarād vipravased......'to sleep elsewhere'

Pali 2....... Ticīvaram vippavaseyya......

Omits : 'To sleep elsewhere'.

'Be without his three robes'.

The language at the beginning differs slightly.

Dh 2.... '... and the Kaṭhina robe is out'.

Other portions are the same.

Mhs 2. ... '···and the Kaṭhina robe has been given···'

Other portions are the same.

Ksy 2.··· '···the Kaṭhina robe is out....'

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[1] The MSVV Ch. 16 says that during the limited period, the Bhikṣu who received a robe on behalf of another Bhikṣu, should make a distinction between what is his own and that which belongs to another. In this Comm. we read the following : 'If the robes are made ready and the Kaṭhina robe has been offered (out), an extra robe may be kept with discrimination upto a period of ten days, if he keeps it without making a distinction,' that is a Np. 'In the actual text of MSV, the word 'not' is a mistake.

[2] A Summary (Uddāna) of the following ten rules is added here (MSV i): "Retaining, leaving, keeping as a deposit, washing, accepting, begging, sufficient for upper and lower garments, price, taking each separate and sending."

Msg 2.... '...and the Kaṭhina robe has been given .....'

Omits : 'Even for a single night'.

Msv 2.... '...the Kaṭhina robe is also out...' 'To sleep outside the boundary···except Saṃghakarma.

Tib 2....'···after a set of Kaṭhina robes has been ··· made ready for him, leaves in joke even for one night any one of the robes···'

Omits : 'To sleep elsewhere.'

Mpt 2.... Vipravāsaḥ.

SV. IV. 3.

When the three robes have been made ready and taken up at the time of (receiving the) Kaṭhina robe (Chia-cheh-i) by the Bhikṣu, if he gets a robe[1] out of season, it may be accepted by him should he be in need of it. But he should make it up (as the robe of a Bhikṣu) at once and keep it. If it is sufficient, it is well, if not, it may be kept up to the end of a month by that Bhikṣu should he have any hope that the deficiency may be supplied. If he keeps it beyond the time of one month··· that is a Np.

Skt 3.···The same ; Ms. incomplete.

Pali 3...Akālacīvaram uppajjeyya······

Dh 3...'...the Kaṭhina robe is out···'

'Having accepted it, he should quickly make it into a robe.' Also see note 2 above.

Mhs 3 ... 'The Kaṭhina robe has been given···' Omits : 'Keep it'.

Ksy 3··· '...Having accepted it, he should make it into a robe at once.'

Omits : '··· Should he have any hope that the deficiency may be supplied.' Also see note 2 above.

Msg 3....'... the Kaṭhina robe has been given......'

'Having accepted it......'

Other portions are the same.

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[1] This appears to be rather a piece of cloth than a ready-made robe.

[2] 'To keep it' is not found in Dh, Mhs, and Ksy.

Tib 3. ... '...if another set of robes be offered to him out of seasons ... After it has been accepted, any deficiency thereof (in point of length, etc) should be made up at once...'[8]

Mpt 3. ..Nikṣepaḥ.

SV. IV. 4.

Whatsoever Bhikṣu shall receive a robe from a Bhikṣuṇī not related to him, except in exchange, — that is a Np.

Skt 4. ... Ajñātyā bhikṣuṇyāḥ santikāc cīvaraṃ pratigṛhṇīyād

Pali 5......Cīvaraṃ paṭigaṇheyya...

For Skt. 'Bhikṣuṇyāḥ santikāt' we have here 'Bhikkhuniyā hatthato'...from the hand of a Bhikkhunī.

Dh 4., *Mhs 4.*, *Msg* 4. ... The same.

Ksy 4 ... The translation is not quite clear. The word 'except' seems to have been dropped either due to a misprint or through the carelessness of the translator.

Msv 5., *Tib* 5...The same.

Mpt 5. ...Pratigrahaḥ.

SV. IV. 5.

Whatsoever Bhikṣu shall cause his old robes to be washed, dyed or beaten by a Bhikṣuṇī not related to him...that is a Np.

Skt 5., *Dh 5.*, *Mhs 5.*, *Ksy 5.*, *Msg 5*, the same

Skt 5. ...Ajñātyā bhikṣuṇyā purāṇascīvaraṃ dhāvayet...

Pali 4. ... Purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭapeyya vā ..

Msv 4 , *Tib 4*... The same.

The Eng. version of the Tibetan text puts 'to be ironed' (!) for 'Ḥchag tu ḥjug na.'

Mpt 4...Dhāvanam

SV. IV. 6

Whatsoever Bhikṣu shall ask a householder or a householder's wife, not related to him, for a robe, and if he gets it except at the right season,...that is a Np.

---

[8] Instead of "turning it into a robe" as in Dh. Ksy. etc

Here the right season means when he has been robbed of his robe or when his robe has been lost, burnt or carried away by water. This is the right season here.

Skt 6. ... ... Ajñātim gṛhapatim vā gṛhapatipatnīm vā cīvaraṃ vijñāpayed ... ...

Pali 6. ... ... Aññātakaṃ gahapatiṃ vā gahapatānīṃ vā cīvaraṃ viññāpeyya ... ...

Omits : The Skt 'Abhiniṣpanne cīvare ... ... ' If he gets the robe', as well as 'has been burnt or carried away by water'.

Dh 6., Mhs 6., Ksy 6., Msg 6., Msv 6., and *Tib 6.* ... ...Omit ; 'If he gets it'.

Mhs 6. ..." ' ... ' the other time' means, "when his robe is lost". Nothing further has been mentioned here.

Msv 6. ... ... *Tib 6.* ... ... Adds : 'Carried away by wind'.

Mpt 6. ... ... Yācñā,

SV. IV. 7

If a Bhikṣu has been robbed of his robe, or his robe has been lost, burnt or carried away by water, he asks a householder or a householder's wife, not related to him, for the same. If the householder or the householder's wife not related to him offers him a choice (from among the materials) for many robes, he may take it, if he so desire, but he should, at the most, accept the materials for making an upper and a lower garment only. If he accepts the offer beyond this limit ... ... that is a Np.

Skt 7. ... ... Bhiksuṇā sāntarottara paramamtataś cīvaraṃ pratigṛhitavyaṃ ... ... '

Pali 7. ... ... Santaruttaraparamamaṃ cīvaraṃ sāditabbaṃ ...

The first half of Sv. is not found here.

Dh 7., Ksy 7. ... ... ' ... ... this Bhikṣu should accept the robe with contentment'. See also under Tib. 7.

Mhs 7. ... ... Adds ; 'If the robe is destroyed'.

'The Bhikṣu should accept two robes only.' See Tib 7 below.

Ksy 7. ... ... Omits : 'choice'.

Msg 7. ... ... The words: 'Robbed of, destroyed, burnt, carried away by water' are not here, See Tib 7 below.

Msv 7, ... Adds: 'Carried away by wind'.

'If he needs it.'

Tib 7. ... '... ... should take materials sufficient to make an upper and a lower garment of due measurement. ... ...'

The following texts *Dh* 7., *Mhs* 7., *Ksy* 7., *Msg* 7., and *Tib* 7, ... omit 'Should he so desire'.

Mpt 7. ... ... Sāntarottaraṃ.

SV. IV. 8

If the price for a robe has been set apart for a particular Bhikṣu by a householder or a householder's wife, not related to him, saying, 'I shall get such a robe with such an amount of robe-fund and give them to such and such a Bhikṣu,' if that Bhikṣu, before the offer has been made to him, goes to the place of the householder or the householder's wife, and desirous of getting something fine, on a certain pretext saying thus: 'It is good indeed that you have set apart such an amount of robe-fund for buying such a robe for me' ... ... for something fine, and if he obtains that robe ... ... that is a Np.

Skt 8. ... ... Cīvaracetanakāny upaskṛtāni. ... ...

'Evaṃ nāmānaṃ bhikṣum ācchādayiṣyāmīti' - I shall give it to the Bhikṣu of such a name'

'Āyuṣmata' not in Sv.

Pali 8. ... ... Cīvaracetāpanaṃ upakkhaṭaṃ hoti. ... ...

'Itthaṃ nāmaṃ bhikkhuṃ' as in Skt.

Omits: 'On a certain pretext' and 'If he obtains that set of robes'.

Dh 8. ... Omits 'not related to him'.

'... ... take such (amount) of robe-fund and give it to a certain Bhikṣu'.

Omits: 'on a certain pretext'.

Adds: 'O good householder... ...'

Mhs 8. ...'If the householder and the lady of the householder discuss together with the purpose of setting apart a certain amount of robe-fund for making a robe for a certain Bhikṣu...... "Do you set apart such an amount of robe-fund for preparing a robe for me?" "Yes," replies (the householder). "It is good indeed", says a Bhikṣu, "O householder and wife of the householder, you may make such a robe for me",...that is a Np.'

Ksy 8. .. The construction here is more or less like that of Mhs Np. 8. The difference is: 'Take this robe-fund and give it to such a Bhikṣu ; make such a good-coloured robe for me.'

Msg 8. ... '..."It is good indeed, O Householder, that you buy for me a robe of such colour[1] with such an amount of robe-fund..."

Msv 8. ... '......together (arrange) set apart an amount of robe-fund and buy such a pure (proper) robe for the timely use of such a Bhikṣu .....when he is informed by others, he goes to their house saying thus: "O gentle one, you may buy me such a pure robe for my timely use, with the robe-fund that you have set apart"......

Tib 8. ... Omits : 'on a certain pretext'.

"...... and clothe me with the same in due time......"

Mpt 8. ... Caitanakāni.

SV. IV. 9

If the price for a robe has been set apart for a Bhikṣu by each of (two) householders or by each of (two) wives of householders, saying: "We shall buy such robes with such an amount of robe-fund and give them to such and such a Bhikṣu", if that Bhikṣu, before the offer has been made to him, goes to the place of the householders or that of the wives of the householders, on a certain pretext, saying thus: It is good indeed that you have set apart such an amount of robe-fund, you combine (the efforts) as one and buy me a robe "......for getting something fine, and then if he obtains that robe ......that is a Np.

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[1] This may be a literary translation of Skt. 'Evaṃrūpaṃ'.

2

Skt 9. ··· Dvābhyām ajñātibhyām gṛhapatibhyām gṛhapatipatnībhyām vā pratyekacīvaracetana kāny upaskṛtāni. .....

The Sv: does not state clearly as to the setting apart of the robe-fund by two persons.

Pali 9....... Ubhinnaṃ ··· paccekacīvaracetāpannaṃ upakkhaṭā honti......

"We will each get a set of robes ....."

Adds : 'Go and give directions as to how to make the robes'.

For other non-corresponding parts, see Pali Np. 8 above compared.

Dh 9....'Two householders or two householder's wives.'

For other differences, see Dh. Np. 8 above.

Mhs 9.... '......' "O householders or ladies of the householders, you may together make a robe for me" ......'

The other parts are like that of *Mhs* Np. 8 above compared.

Ksy 9. ...'If among two householders, each is arranging an amount of robe-fund for a Bhikṣu.......'

'...... "Do you two really desire to make a robe for me"... !

Construction is different.

Msg 9. ... For portions not corresponding and for additions see Dh Np. 8 above.

Msv 9. ... Except 'each' and 'together buy me such a pure robe', the other portion is the same as stated in *Msv* Np. 8.

Tib 9. ... '... by a layman and the same has been done by his wife ...... "of such and such a name when he arrives" .. "with that let each of you purchase such and such a set and folding the two sets together make them one and clothe me with the same......'

'On a certain pretext'.

Mpt 9 .....Pratyekaṃ.

SV. IV. 10.

If a King, or a minister[1] or a Brāhmaṇa or a householder sends through a messenger the price of a set of robes for a particular Bhikṣu, and if this messenger after going to the Bhikṣu's place thus speak to that Bhikṣu : " O venerable sir, do you know that this robe-fund has been sent by the King or the Minister or the Brāhmaṇa or the householder? Sir, do accept it." Then the Bhikṣu should answer the messenger thus : "It is the custom of the Bhikṣus, that they should not accept the price of robes. But when we are in need of robes, if we get the suitable (pure) cloth, we may take it and promptly make a robe with it and keep it as well." If then that messenger speaks to the Bhikṣu : O sir, have you got any agent who often serves the Bhikṣus? "Then the Bhikṣu who is in need of the robe should point out to him the agent, such as the guard of the monastery or a householder and tell him : "These are the people who often manage affairs on behalf of the Bhikṣus." When the agent is shown, the messenger speaks to him thus : O good agent, you buy such a set of robes with such an amount of robe fund and give it to such and such a Bhikṣu ; when that Bhikṣu is in need of it he will come to you and you give it to him." Having requested and instructed the agent either personally or by sending a man, the messenger returns to the Bhikṣu and informs him : O venerable sir, I have requested and instructed the agent who was pointed out, that when you are in need of robes, you might go and take it from him and he is sure to give it to you." This Bhikṣu desirous of getting the robe should then go to the agent to ask him for it and speak thus : "I need the robe, I need the robe." In the second and the third time he should also beg for it in the same manner. If he succeeds in obtaining the robes, it is well. Should he not succeed in obtaining them, let him up to the fourth, fifth, or sixth time go and stand silently in front of the agent in that matter. If while so standing silently in that matter up to the fourth, fifth, or sixth time, he should succeed in obtaining the robe, it is well. Should he not succeed in thus obtaining it, but by exerting himself beyond that limit to get the robe, if he were to obtain it,··· that is a Np. But if he should not succeed in obtaining it, let him either go himself or send a messenger to the place whence the robe-fund was brought to him, and say thus : 'The robe fund, which you sent for such and such a Bhikṣu, has in no wise benefited that Bhikṣu. You should know this and not let your money go to ruin.'

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[1] Literally it means ; 'minister of a king' from Skt : Rājamahāmātra.

This is the proper course in the matter.

Skt 10. ······ Dūtasya haste cīvaracetanakāni preṣitāni. ···

'Anukampām upādāya' is not in Sv.

'iyaṃ tatra sāmīcīḥ' agrees with the Sv.

Pali 10. ··· ·· Dūtena cīvaracetāpanaṃ pahiṇeyya···

'Rājabhoggo' for 'minister'.

The words spoken by the King etc. "Iminā" cīvaracetāpanena cīvaraṃ cetāpetvā itthaṃ-nāmaṃ bhikkhuṃ cīvarena acchādehī'ti" are not in the Sv.

The words spoken by the messenger to the Bhikṣu in requesting the Bhikṣu to accept the robe-fund and those of the Bhikṣu's reply are not corresponding.

'This man, my friend, is the Bhikṣu's agent' is slightly different.

Omits the words spoken by the messenger to the agent.

The words spoken by the messenger to the Bhikṣu about the arrangement he made with the agent do not quite correspond with the Sv. See Dh 10 below.

Dh 10. ··· Adds : 'Or the wife of the householder.'

The csnstruction and language mostly correspond to those in Pali Np. 10 above'

"You get back your money and do not let it go to ruin."

"Having requested and instructed the agent personally or by sending a man' is absent ; also not in Pali No. 10., Mhs Np 10., and Ksy Np. 10.

Mhs 10. ··· '···the King or the great minister sends you this robe-fund···'.

The Bhikṣu's reply to the messenger differs slightly.

'The guard of a monastery······etc' absent.

'O venerable sir, I have given (the money) to the agent pointed out by you when you need the robe, you may go and take it'.

'You better get your (money) back and don't let it be lost.' See Dh 10 above.

Ksy 10. Adds : 'A gṛhapati or a merchant or the wife of a gṛhapati.'

'Take this robe-fund and give it to such and such a Bhikṣu', is absent.

'Sir, kindly accept tis robe fund '

'sent by King ··· etc' absent.

Omits : 'Who often serves the Bhikṣu.'

'A garden-keeper'. The original word 'Arāma' is capable of being interpreted both as a garden as well as a monastery. This term also occurs in Msg. Np. 10 ; (Pali : ārāmika)

'These people ··· ' absent.

Adds : 'This is so and so's robe-fund for making robes for such a Bhikṣu'.

'Let him be reminded' absent in Sv.

'I have given the robe fund to such an agent. When you need the robe, you go there and you will get it'.

'Let the donor be informed about it and let him withdraw the donation.'

Msg 10. 'By a King or a minister' only.

'The messenger thus requested the agent'.

The language and construction correspond to those in Sv.

Msv 10 Omits : 'Who often serves the Bhikṣu' and 'these people ···'

'I have given the robe-fund to the agent pointed out by you, when you get the suitable (pure) robe, you should accept it'.

Tib 10 Adds : 'Or a townman or a villager, or a rich man or a trader,'

The following lines do not correspond ;

'Do you know....'

'... to look to your requisites.'

'O agent, my friend, attend to me.'

'... and clothe with the same ··· when he arrives.'

'... having spoken everything elegantly and shown everything accurately ...'

The language here is also slightly different.

Mpt 10 Preṣaṇam.

SV. II. 11

Whatsoever Bhikṣu shall have a rug or a mat (a thing spread) made with new silk ... that is a Np.

Skt 11 Navakauśeyasaṃstaraṃ kāraye (sic).···

Pali 11. Kosiyamissakaṃ santhataṃ kārāpeyya.…'Nava' absent.

Dh 11. '… prepare a rug (or a bedding)[1] mixed with silk from wild silk-worms'

Mhs 21. '… make a rug or a bedding with new silk'

Ksy 11. Adds: 'If causes other persons to make it and get it done.'

Msg 13. '… make a new mat or a rug with silk mixed with pure black wool of goat'. This seems mixed up with Msg 11.

Msv 11. '… make a mat or rug with new Kauśeya silk'

Tib 11. 'gets[2] a new mat made with silk.;

Mpt 11. Kauśeyam.

SV. IV. 12

Whatsoever Bhikṣu shall have a rug or a new mat made of pure black wool of goat…that is a Np.

Skt 12. … Śuddhakāḍānām eḍakalomnām 'new' absent.

Pali 12. ··Suddhakāḷakānaṃ eḷakalomānaṃ···'new' absent.

Dh 12…with new, pure black wool of goat···'

Msg 11., *Mhs* 23., *Msv* 12., *Tib* 12.,···The same.

Ksy 12···Adds; 'Or ask others to make'.

Mpt 12···Suddhakālakānāṃ.

SV. IV. 13

If a Bhikṣu is desirous of making a mat or a rug, two parts thereof should be taken of pure black wool of goat, the third part of white wool and the fourth part of wools of inferior quality. If a Bhikṣu should have a new rug made without taking two parts of pure black wool, the third of white, and the fourth of inferior quality[3] ..that is a Np.

Skt 13··· (i) Dvau bhāgau Suddhakāḍānām…···

(ii). Tṛtīyam avadātānām···(iii) Caturthaṃ gocarikānām···

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[1] Wo-chu—a thing to lie on.

[2] Both in Msv and Tib, there is a summary in verse of the following: 'A piece of silk entirely of wool, two parts, six years, a full span, journey, washing, gold and silver, silver (coin), and buying and selling.

[3] 'Hsia'—inferior or of less value. The Svv Ch. 7, says: "Hsia means the wool or hair of the head, of the stomach or of the leg."

Pali 13....(i)...Dve bhāgā Suddhakāḷakānaṃ···

For 'gocariya' the Eng. trenslation has been given as :

'···of the colour of oxen (reddish brown).' SBE vol. XIII. p. 25. of. *Dh.* 13 and *Tib* 13 below.

Dh 13...'···the fourth part of grey (black-white mixed) colour······'

Mhs 23.. Msg 12 ··The same.

Msv 13···'...make a new rug of wool...the fourth part of coarse quality...'

Tib 13...'···the fourth part of motley-coloured...

Mpt 13...Dvibhāgaḥ.

SV. IV. 14.

If a Bhikṣu be desirous of making a new rug, his old rug must have been used for six full years. If he should have another new rug made within six years, whether he has left or not the old one, unless with the permission[1] of the Saṃgha...that is a Np.

Skt 14. · saṃstaram ṣaḍ varṣāṇi dhārayitavyam ...The following words are not in the Sv :

'···kalyāṇakāmatām upādāya',

Pali 14···Santhataṃ chabbassāni dhāretabbaṃ···

The Skt. words : 'Akāmaṃ' and 'kalyāṇakāmatām upādāya' absent in Pali.

Language differs slightly.

Dh 14...if within less than six years, he makes another new one and does not give up the old one...'

Mhs 24, *Dh 14.*, *Ksy 15.*, *Msg 14.*···'···having had a new rug made, he should use it for six years···'

Ksy 15, Omits ; 'Whether he has left or not the old one.'

Msv 14.···'...has had a rug or mat made, should use it, even against his wish, for six years. If he makes another new one in less than six years, and does not give up the old one...'

Tib 14....'...who has got a mat made, should use it even against his wish, for six years...'

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[1] Literally it means : 'except by the Saṃghakarma.

The word 'new'. ab
Mpt 14....Ṣaḍvarṣāṇi.

SV. IV. 15

If a Bhikṣu be desirous of making a new seat-rug (niṣīdana), a piece (of the breadth) of the Sugata's span must be taken from each of the four sides of the old seat-rug in order to disfigure the good colour (of the new one). If the Bhikṣu does not take a piece of the breadth of the Sugata's span from each of the four sides of the old seat-rug to disfigure the colour but to make it look good,······that is a Np.

Skt 15,...Navaṃ bhikṣuṇā niṣīdanasaṃstaraṃ......durvarṇī karaṇāya ..

Pali 15....Nisīdanasanthataṃ dubbaṇṇakaraṇāya...Skt. 'navaṃ' and 'Kalyāṇakāmatām upādāya ; absent here. See Dh 15 below.

Dh 15....Adds : 'One span in length and in breadth.'

'Sugatavitastir' absent here.

Omits : 'From each of the four sides' ; the same case with *Pali 15., Mhs., 25., Ksy 14., Msg 15., Msv 15.*, and *Tib 15.*

Omits : 'to make it look good' this is also not found in *Mhs 25*, *Ksy 14.*, *Msv 15.*, *Msg 15* and *Tib 15.*

Mhs 25....'...makes a new seat-rug with pure black wool of goat.' See Dh 15 above.

Skt 'Sāmantakāt' absent here.

Ksy 14.... '...should take a piece, about the size of a square hand from the old rug and stitch it on the new one, otherwise, that is a Np.' See Dh 15 above.

Msg 15.··· '······makes a new rug or carpet or niṣīdana, that should be covered with a piece of a square span of the Buddha's span from the old one...' See Dh 15 above.

Msv 16.... ' one Buddha's span in length and in breadth should be taken from the strong portion of the old on ...' See Dh. 15 above.

Tib 15.... '...gets a new piece of carpet made into a seat for himself . patch the same with a piece.. taken from all parts of the old one...'. See Dh 15 above.

Mpt 15.... Vitastiḥ.

SV. IV. 16.

If a Bhikṣu, while walking on the road, gets some goat's wool, let him accept it if he likes ; and having accepted it, he should carry it in his own hand, if there is no carrier found upto a distance of three leagues (Yojanas). If he carries it further, ... that is a Np.

Skt 16. ... Triyojanaparamaṃ svayaṃ hartavyāny asati hārake... 'Pratigṛhya' not in Sv.

Pali 16, ... Triyojanaparamaṃ sahatthā haritabbāni......

Dh 16. ... The same.

Mhs 26. ... Omits : 'If there is no carrier' ; the same case with Msg Np. 16.

The translation is very incomplete and ambiguous.

Ksy 16. ... The same ; language differs slightly.

Msg 16. ... The language here is much simpler than the Sv. See Mhs 26 above.

Msv 16. ... The same ;

Tib 16. ... '... while he is on a journey......'

'Three mile' is incorrect English interpretation of 'three yojana'.

Mpt 16. ... Adhvorṇodhiḥ.

SV. IV. 17

Whatsoever Bhikṣu gets goat's wool washed, or dyed, or combed out by a Bhikṣuṇī who is not related to him ... that is a Np.

Skt 17. ... Ajñātikāṃ bhikṣuṇīm eḍakalomāni dhavayed vā....

Pali 17. ... aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya .. .

Dh 17., *Mhs 27*., *Ksy 17*., *Msg 17*., *Msv*., and *Tib 17*,...... The same,

Mpt 17.... Ūrṇāparikarmaṇaḥ.

SV. IV. 18

Whatsoever Bhikṣu shall receive gold or silver with his own

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hand, or get some one to receive for him or allow it to be kept as a deposit[1] for him ··· that is a Np.

Skt 18. ······ Svahastaṃ rūpyaṃ udgṛhnīyād......

'gold' is not here.

Pali 18, ··· Jātarūparajataṃ ugganheyya......

Skt. 'svahastaṃ...with his own hand' absent here.

Dh 18. ... Adds : 'Or money'.

'Or who receives it for him by obeying his instructions' absent.

Mhs 30.... Adds : 'Or money'.

'Or with the intention that he is going to take it'.

Ksy 20. ... 'If a Bhikṣu receives precious articles ... that is a Np.'

Msg. 18, ··· For 'gold and silver' we note here the Ch. translations of the Skt Jātarūparajata by 'sheng she shih she'— 'the growing colour and the resembling colour'.

'Or has an attachment for it'

Msv 18. ··· Adds : 'Or money etc'.

Msv 18., Tib 18.... Omit : 'Or allow it to be kept for him'.

Mpt 18,... Jātarūparajata sparśanam

SV. IV. 19

Whatsoever Bhikṣu shall buy various kinds of articles with gold and silver· ····that is a Np.[3]

Skt 19. ··· Nānāprakāraṃ rūpyavyavahāraṁ samāpadyeta...... 'gold' absent here.

Pali 19.... Nānāprakāraṃ rūpiyasaṃvohāraṃ samāpajjeya....

Dh 19.···Whatsover Bhikṣu shall engage in various kinds of selling and buying of gold, silver and other precious articles that is a Np.'

Mhs 29.···'···shall perform different kinds of buying and selling with gold, silver and money···'

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1. Literally it means : 'Or instruct other persons to take it for him'.
2. This sentence is not in the Dhv. ch. 8. It adds : 'Or keep it on the ground 'instead.
3. The following texts hardly agree with one another. The proper meaning of the Skt or the Pali text is : 'Would engage in various transactions of silver',

Ksy 19.…'…undertakes trade in various precious articles…'

Msg 20.…'…engage in the trade of gold and silver…' See Msg Np. 18.

Msv 19.…'…different kinds of emptying out and taking in for benefit…'

Tib 19.…'…performs the various transactions in silver (coin).

SV. IV. 20.

Whatsoever Bhikṣu shall engage in any one of the various kinds of buying and sellings that is a Np.

Skt 20.…'…Nānāprakāraṃ krayavikrayaṃ samāpadyeta…

Pali 20.…'…Nānāppakārakaṃ kayavikkayaṃ samāpajjeyya ..

Dh 20., Rsy 18., Msg 10., Msv 20., Tib 20.…The same.

Mhs 28.…Adds : 'For benefit.'

Mpt 20.…Krayavikrayaḥ.

Mpt 19.…Rūpikavyavahāraḥ.

SV. IV. 21.

A Bhikṣu may keep a spare bowl upto the limit of ten days. If he exceeds that…that is a Np.

Skt 21.…Atiriktaṃ pātraṃ dhārayitavyam…

Pali 21.…Atirekapatto dhāretabbo…

Dh 21., Ksy 21.…'…an extra bowl, (which is considered) a gift of impurity may be kept upto the limit of ten days…'

Mhs 20, Msg 21., Msv., 21., Tib[1] *21.*… The same.

Mpt 21.…Pātradhāraṇam.

SV. IV. 22.

Whatsoever Bhikṣu shall ask for a new bowl when his old one[2] is broken in less than five places for the sake of having something fine···that is a Np.

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[1] There is a verse summarising the following ten rules :
'Two rules regarding the bowl, two rules regarding the weaver, gift taken back, the last month of autumn, being in a solitary residence, the materials for robes, appropriation, and keeping in store.'
This verse is however, preceeding to Np. 21 in the Msv and Tib. versions.

[2] Literally it means : The one he has been using.

The bowl of this Bhikṣu must be forfeited by him to the Bhikṣu-saṃgha; and whoseover in that company of Bhikṣus shall have the worst bowl, to him it shall be given and he should be instructed thus: "This, Bhikṣu, is thy bowl, it must be kept until it breaks." This is the right course in that case.

Skt 22.···Pātre ūnapañcabandhane anyaṃ pātraṃ vijñapayet···

Pali 22.···Ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya···

The Skt: 'sati paribhogīye' and 'kalyāṇakāmatāṃ upādāya' are absent here.

Dh 22.···'···the broken bowl, broken in less than five places and not leaking···and the Saṃgha in turn, give him the worst one and command him to keep it till it breaks.'

Here the construction is different.

Mhs 19., Ksy 22.···'···the one he has been using' absent here.

Ksy 22.···Omits: 'and not leaking.'

'O you Bhikṣu without a bowl, you should accept this and keep it well, until it breaks···'

Msg 22.···The same.

The vocative is 'Āyuṣman' not 'Bhikṣu'.

Msv 22.···'···can still be used···"We give you this bowl in return you should not keep it aside, or make any distinction or give it to another person but should use it carefully and reflect upon it till it breaks"···

Tib 29.···'···and still can be used.'

'It must not be given away or abandoned···,

Here the Msv. and the Tib. versions do not agree.

Mpt 22.···Pātraparīṣṭiḥ.

SV. IV. 23

Whatsoever Bhikṣu shall himself ask for yarn, and have it woven up into cloth by employing a weaver not related to him...that is a Np.

Skt 23....Yācitaṃ sūtraṃ vijñāpya...vāyayet...

Pali 26.... ...Sāmam sūttaṃ viññāpetvā...vayāpeyya···

The Skt. 'ajñātinā' and 'yācitaṃ' are not in the Pali.

Dh 23., Ksy 23., Msg 26.···The same.

Msh 11.... 'Not related to him' absent here.

Omits : 'employing a weaver'.

Msv 23.··· '···gets, by begging, a bundle of wool and sends the same to...into a garment and obtains the garment...'

Mpt 23. ..Vāyanaṃ.

SV. IV. 24

In case, a householder, or the wife of a householder, not related to the Bhikṣu, shall have the cloth woven for him by weavers ; and if that Bhikṣu, before the offer has been made to him, being desirous of having a good robe, goes to the weaver on a certain pretext, and says to him : "Do you not know that this cloth which you are making is for me ? Weave it nicely, make it long and broad. I shall give you some little tip (article)". If that Bhikṣu having himself requested and instructed the weaver or by sending a messenger[1] to him, should later on give him something such as a meal, or an utensil, or even a price equal to that of a meal, for getting the cloth, and if he obtains it,...that is a Np.

Skt 24....Tantravāyena cīvaraṃ vāyayet....

'Not related to him' is absent here as well as in the Mhs Np. 12., Msg Np. 27.

The Sv 'on a certain pretext' may have been translated from 'kaṃcid eva vikalpam āpadyeta'.

'For having a good robe' is absent here, also we don't find it in Pali Np. 27., Dh. 24., and Mhs. 12.

Pali 27.... ... Tantavāyehi cīvaraṃ vāyāpeyya....

The instructions given by the Bhikṣu as to how the cloth should be woven : 'Āyataṃ ca...vitthataṃ ca suvītam ca, suvilekhitam ca, suvitacchitaṃ ca karotha...make it long, broad, thick, well-woven, evenly woven, with evenliness, and well-carded.' are not corresponding to the Skt. and Sv.

We do not have Skt. : 'Piṇḍapātam vā piṇḍapātamātraṃ vā piṇḍapātasaṃvaraṃ vā' here, but only 'antamaso piṇḍapātamattam pi.'

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[1] To give such instruction is not found in all other texts.

The Skt: 'Cīvarasyabhiniṣpattaye abhiniṣpanne cīvāre' is not found here. See Skt 24. above.

Dh 24....Pali 'aññatako' is absent here.

This corresponds to the Pali very closely including the seven adjectives of how the cloth should be made; but adds: 'If he gets the cloth', at the end of this rule which is absent in Pali but present in the Sv. See Skt 24 above.

Mhs 12.... Omits: 'Or a utensil'. See Skt 24. above.

Ksy 24....'Or the wife of the householder' absent.

'Went to the weaver's place by keeping in mind (that is so)'

'I shall give you some price of the cloth'.

'Even a meal' only.

Msg 27.…'I shall give you a price in money or a price in food, and if he obtains cloth by so requesting...' See Skt 24 above.

Msv 24.... '... a fancy comes to his mind' for 'on a certain pretext'.

'You should weave it nicely, well-carded, well-selected, very strong and well-beaten.'

Tib 24.... 'If a layman[1] or a laywoman sends for a weaver not related to them to make a garment for a monk ..'

The version here is wrongly interpreted, for there is no question whatsoever as to whether the weaver is related to his employer or not; the question arises if the donor is not related to the Bhikṣu.

'...make it long and broad, thick and well-woven' is not quite the same.

Mpt 24....ūyamānavardhanaṃ

SV. IV. 25

Whatsoever Bhikṣu, when he has given a robe to another Bhikṣu, shall, thereafter, being angry, malicious or displeased with him, take it away or has it taken away, saying O Bhikṣu, give me back the robe, it is not given to you...that is a Np.

This Bhikṣu should let the robe be forfeited to the Bhikṣu-saṃgha.

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[1] See So-sor-thar-pa, JASB. 1915, p. 50.

Skt 25.......Pātram vā cīvaraṃ vā dattvā...ācchindyat...

The 'bowl' is not in the Sv. and Pali.

Pali 25....Sāmam cīvaraṃ datvā···acchindeyya...

We have 'kupito anattamano' instead of Skt. 'ābhiṣaktaḥ kupitaḥ caṇḍikṛtonāptamanāptamanāḥ.'

And Skt : 'Ānayabhikṣo cīvaraṃ na te bhūyo dadāmīti.' and 'bhikṣuṇā sa vastuśeṣo hiḥsṛṣṭavyo bhavati, cāsya' are not here.

See Skt. 25 above.

Dh 25....The last paragraph of the Sv. is not here and the language differs also

Mhs 13....The paragraph of the Sv. is not here.

Ksy 25....and *Msg 24*....The words spoken by the Bhikṣu and also the last paragraph are not found here.

Msg 24....Adds : 'If he gets the robe'.

Msv 25. '...being angry, scornful and disgusted with...If the robe is taken away from his person and he himself uses it...that is a Np.'

Tib 25....'...and if the second monk on account of his possessing an extra robe returns the set...' ; the later portion does not agree.

Mpt 25....Dattvādānaṃ.

SV. IV 26.

If a Bhikṣu gets a robe as a gift on a special occasion ten days before the end of the rainy seson, he may accept it with his own hand if he needs a robe. And he may keep it till the robe time. Should he keep it beyond that···that is a Np.

Skt 27.......Daśāhānāgatayaṃ pravāraṇāyaṃ...

Ms. is incomplete.

Pali 28.......Dasāhānāgatam kattika-temāsi-puṇṇamaṃ[1] ...... accekacīvaram uppajjeyya.

Dh 28., Ksy 26.—'...ten days before the end of the third month of the summer'.

'...with his own hand, if he needs a robe' is not here, also is not in Msg Np. 28 and Msv Np. 26.

Mhs 18. Adds : 'Chien-hou... former and latter—to 'ten days before the end of rainy season'. We may interpret this as 'about'.

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[1] This is the close of Pavāraṇa, the ceremony at the end of Vassa.

Msg 28. ... The Msg. Ch. 11. says : 'Ten days before the end of the third month of summer'. This is different from the text here. See *Dh. 28* above.

Msv 26. ... ':.. the three months rainy season started sometime ago and ten days before its completion......'

See Dh 28 above.

Tib 26. ... '... the last month of autumn not yet being complete by ten days'.

Mpt 26. ... Kārttikātyayikaṃ.

SV. IV. 27.

When the three months of the summer are over, but the eighth month is not yet complete, due to intercalation, if a Bhikṣu's residence is in the forest and his mind is driven away by doubt, fear and danger, he may, if he desires, leave one or other of his three robes in a hut (inside a village); and if there be any ground he may go away from the boundary of (his residence) and sleep without them upto the sixth night. Should he exceed that limit ... that is a Np.

Skt 28....... Bahiḥ[1] sīmāṃ gantuṃ ṣaḍrātraparamaṃ....

Ms. incomplete.

Pali 29. .. .. Tiṇṇam cīvaraṃ ... antaragare nikkhipeyya...

The first portion of the Sv. concerning time, does not agree with this text and the language is also slightly different.

Dh 29. ... '...for spending the rainy season upto the 15th of the eighth month'.

'Intercalation' is absent here and also in the Mhs Np. 16.

Mhs 16. ... Adds : 'Spending the rainy season'.

'Put each of the robes in the house of a householder inside the boundary.' Also see Dh 29 above.

Ksy 28. ... The time and month are not mentioned here at all.

Msg. 29. ... 'During the three months of summer, when the last month of the summer has not yet been reached'. The translation here does not express itself very clearly and the sentence : 'If there be any ground' has been misplaced.

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[1] The no. 27 given in 'Concordance du texte Sanskrit avec le Pali' in JA. 1913 is incorrect.

Adds : 'Except by Saṃghakarma'.

Msv 27. ... Time and month are not mentioned here, but it adds the sentence : 'After the rainy season is over'.

Adds : 'If there are many Bhikṣus'.

'To leave the boundary of the forest-residence' is different. This is also the case with Tib Np. 27.

Tib 27. ... There is no mention of month. See Msv 27 above.

Adds : 'If the rainy season has been at an end'.

Mpt 27. ... Saptarātravipravāsaḥ.

SV. IV. 28.

When a month of the Spring season is still left, let the Bhikṣu beg a robe for the rainy[1] season ; and when half a month of the Spring season is left, let him use it. If the Bhikṣu begs a robe for the rainy season when more than a month has yet to run, or if he uses it when more than half a month of the Spring season has yet to run — that is a Np.

Skt 26. ··· ··· Varṣāśāṭicīvaraṃ[2] paryeṣitavyaṃ. ...

'Grīṣma — hot season' not 'Spring' as in the Sv.

Ms. is incomplete.

Pali 24. ··· ··· Vassikasāṭikacīvaraṃ pariyesitabbaṃ...

'Māso seso gimhānaṃ' not 'Spring'.

Dh 27. ... 'Use and bathe (with the robe)'.

Other portions are the same.

Mhs 17. ··· The same.

Ksy 27. ... '···after half a month, he should use it, if he uses it, before that...' The idea here is not completely expressed.

Msg 25. ... The construction here is very close to the Pali version, especially its : 'katvā nivāsetabbaṃ'. But the language of the latter portion is condensed.

Msv 28. ... The last sentence here is not quite intelligible, because it says : 'If he still uses it after that half month,...'

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1. It literally means : A robe for bathing in the rainy season.
2. The no. 28 given in the 'Concordance du texte Sanskrit avec le Pali' in JA. 1913 is incorrect.

Tib 28. ... 'Hot season', not 'Spring' — other portions are the same.

Mpt 28. ... Vārṣāśaṭyakālaparīṣṭidhāraṇam,

SV. IV. 29.

Whatsoever Bhikṣu, knowing that the donor[1] is desirous of dedicating articles to the Saṁgha, shall cause it to be diverted to himself — that is a Np.

Skt 29. ... Jānam saṃghikaṃ lābham pariṇataṃ....

Pali 30. ... Jānam saṅghikaṃ lābham pariṇataṃ...

Dh 30, Mhs 14. ... The same.

Ksy 29,. Msg 30., Msv 29. ... '...knowing other persons offering articles to the Saṃgha...'

Tib 29. ... '...knowingly appropriate for his own use a property intended for the community of monks...'

Mpt 29. ··· Pariṇāmanaṃ.

SV. IV. 30.

The Blessed One allowed the sick Bhikṣus to take four kinds of medicines possessing digestive[2] power, to wit, ghee, oil, honey and molasses. The sick Bhikṣu may enjoy them and store them up to the seventh day for use. If he keeps them beyond seven days — that is a Np.

Venerable sirs, the Thirty Niḥsargika Pātayantika Rules have been recited.

Now, I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time I ask the venerable ones, 'Are you pure in this matter ?'

The venerable ones are pure herein ; therefore do they keep silence. Thus I observe.

Ksy 30.... Yāni bhaiṣajyāni anujñātāni ... sarpis, tailaṃ, madhuh, phāṇitaṃ ··· sannidhi. ...

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1. This sentence does not quite correspond to the Skt and Pali.
2. These words are added to the translation and are not found in the Skt or other versions.

Pali 23. ... ... Yāni ... bhesajjāni ... sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ ... sannidhikarakaṃ...

'Navanītam' is not in the Skt and Sv.

Skt : 'Bhagavatā glānānāṃ bhikṣuṇām ... 'allowed by the Buddha' is not here.

Dh 26. ... 'If a Bhikṣu fell ill, he may use ghee, oil, butter, honey aud molasses up to seven days ...'

Mhs 15. ... Omits : 'Allowed by the Blessed One' and 'may enjoy and store them up'.

Skt 30. ... Adds : 'Butter'.

'By the Buddha' is not here.

Msg 23. ... Adds : 'Butter and cream'.

The Msgv. ch. 10. says : 'By mixing or toughing the cream, ghee, butter, oil, honey and molasses'. That is somewhat new to other texts.

'Chih' literally 'fat', is here translated by us as 'cream'.

Msv 35.....'Ghee, oil, honey and sugar (=perhaps also 'molasses').

'All these may be used freely.' is different.

Tib 30....'The medicine prescribed by the Blessed Buddha for the benefit of sick monks are these, viz., butter, oil honey and sugar...'

Mpt 30....Saṃnidhikāraḥ.

V.

The Ninety Pātayantika Dharmas.

SV. V. 1.[1]

O venerable sirs, here are ninety Pātayantika (Pali : Pācittiya) Rules as known from the Prātimokṣa recited each half-month.

1.

Whatsoever Bhikṣu tells a lie knowingly...that is a Pātayantika.

*Skt 1......*Saṃprajānamṛṣavādāt....

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1. Both the Msv and Tib. have two summaries in verses :—

(1). General Summary.—'Knowingly, seed, not deputed, again and again, water, house, deliberately many invitations, robber and entertainment.'

Pali 1.···Saṃpajānamusāvāde...

Dh 1., Mhs 1., Ksy 1., Msg 1., Msv 1., Tib 1.· ·The same.

Mpt 1.···Mṛṣā.

SV. V. 2.

Whatsoever Bhikṣu speaks in abusive language...that is a Pā.

Skt 2....Apakarṣavādāt...

Pali 2.—Omasavāde......

Dh 2.... To insult another Bhikṣu with various kinds of abusive language.'

Mhs 2....'Abuse other Bhikṣus'.

Ksy 3., Msv 2.···'Abusive language.'

Msg 2.···'To abuse others by calling him with different names.[1]

Tib 2.···'To speak evil of a man.'

Mpt 2.··Ūnavādaḥ.

SV. V. 9.

Whatsoever Bhikṣu slanders[2] another Bhikṣu···that is a Pā.

Skt 3....Bhikṣupaiśunyāt...

Pali 3....Bhikkhupesuññe......

Dh 3., Ksy 2., Msg 3....'Words of a capricious tongue.'

Mhs 3....The same.

Msv 3.···'To speak words that will break good relationship (between two parties)'.

Tib 3.···Language different.

Mpt 3.···Bhikṣupaiśunyam.

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(2). 'Telling a lie, speaking evil, slandering a monk, quarrelling, preaching, reciting, depravity, supernatural power, to make known, destroying the minute ones.'

[1] The Msgv. ch. 12 says that to ashame a Bhikṣu by calling his former caste or professional names such as: 'You are a Caṇḍālika, a barber, a weaver, a potter or a cobbler.'

[2] Literally it means: To make other Bhikṣus quarrel by his double tongue or back-biting.

SV. V. 4.

Whatsoever Bhikṣu shall stir up for decision again a matter which he knows to have been settled[1] by the Saṃgha· in accordance with the Dharma...that is a Pā.

Skt 4.······Punaḥkarmaṇy uktoṭayet.···

Pali 63.······Puna kammāya ukkoṭeyya······

The Skt 'Saṃghena···' is not here···.

Dh 66., Mhs 5., Ksy 4.,...The same.

Msg 4....'If a Bhikṣu knowing that the Saṃgha has already settled dispute according to the Dharma and according to the Vinaya, shall stir it up again and say : 'This Karma cannot be counted, it should be done once more.' If it is simply on this account, not otherwise···that is a Pā.

Msv 4.···Adds : 'The harmonious Saṃgha.'

'···the dispute is already settled and disposed of. If he stirs it up again in the Karma...' is not quite the same.

Tib 4....'...revives quarrel with a peaceful monk knowing that the latter has settled dispute in accordance with the precepts···'

Omits : 'By the Saṃgha'.

The language is not the same.

Mpt 4.···Khoṭanaṃ.

SV. V. 5.

Whatsoever Bhikṣu shall preach the doctrine, in more than five or six words, to a woman...that is a Pā, except when there is an intelligent (present).

Skt 5. ... Mātṛgrāmasya...dharman deśayed anyatra viḷñupuruṣat...

Pali 7. ··· Mātugāmassa dhammaṃ deseyya aññatra viññuna purisaviggahena...

Dh 9. Ksy 5., Msg 5., Msv 5., Tib 5. ··· The same.

Mhs 4. ... '... except when there is a man who understands what is good words and what is bad ...'

Mpt 7. ... Ṣaṭpañcikayā vācā dharmadeśanāyāḥ.

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[1] See Mv. IV, 16, 25.

SV. V. 6.

Whatsoever Bhikṣu shall teach clause by clause the metrical (chanda) Gāthā to the persons who have not yet received the higher[1] ordination ... that is a Pā.

Skt 7. ... ... Padaśo dharman vācayet. ···

Pali 4. ... ... Padaso dhammaṃ vāceyya...

Skt. 'Pudgalena sārdham' is not here.

Dh 6., Ksy 6. ... '···to recite together with the persons···'

Mhs 6. ...'···to teach the sūtra to and recite together with...'

Msg 6. ...'...to teach the person...to preach the Padaśo dharma.'

Msv 6. ···'···recite jointly and teach the doctrine to...'

Tib 6. ... '...recite sermons jointly with one who is not ordinated.'

Mpt 8. ...Samapadoddeśadānaṃ.

SV. V. 7.

Whatsoever Bhikṣu speaks of his own superhuman power e. g. in seeing[1] or knowing, in the presence of a person not yet ordained and say : 'Thus I know and thus I see', even if it be true — that is a Pā.

Skt 7. ... ... Ārocayed bhūtam.

Ms. is incomplete and it does not give the important portion here.

Pali 8. ... ... Uttarimanussadhammam āroceyya...

Skt 'Pudglasyāntike' is not here.

Omits : 'about himself...in the presence of'.

Dh 8. ...'Speaks to...' and 'about himself' absent.

Mhs 8. ... The same.

Ksy 7. ... Like the Pali.

Msg 7. ... 'Speaks to' and 'even if he speaks the truth'.

Msv 8. ...'If a Bhikṣu really possessing superhuman powers speaks about it to persons who is not yet Upasampanna...that is a Pā.'

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[1] The Svv. ch. 9 reads : 'If a Bhikṣu teaches the Padaśo dharma to un-ordinated persons, —that is a Pā... Padaśo dharma means the doctrine of the Buddha whether complete or incomplete in sentences, in meaning and in words.'

Tib 8. ... This more or less resembles the Msv Pā 8.

Mpt 6. ...Uttaramanuṣyadharmārocanaṃ.

SV. V. 8.

Whatsoever Bhikṣu knowing the grave offence of another Bhikṣu tells it to a person who has not yet received the higher ordination, except when there is the permission of the Saṃgha that is a Pā.

Skt 8. ... Jānaṃ duṣṭhulam āpattim ... ārocayet ..

Pali 9. ··· Duṭṭhullaṃ āpattim ... āroceyya...

Skt. 'jānan' absent here.

The words 'aññatra bhikkhusammutiyā' are not transtated in the English translation in the SBE. vol. XIII, p. 53.

Skt Dh 7., Mhs 6., Ksy 8., Msg 8., Msv 7. ... The same.

Tib 7. ···'···about the depravity of another monk ···'

Omits : 'Except the saṃghakarma or the permission of the saṃgha'.

Mpt 5. ... duṣṭhulārocanaṃ.

SV. V. 9.

Whatsoever Bhikṣu having previously gladly consented to, says thereafter thus : 'The Bhikṣus have for the sake of friendship, given away the property of the Saṃgha to their own man'... that is a Pā.

Skt 9. ... ... Ime bhikṣavo sāṁghikam lābham pariṇāmenti···

Pali 81. ...bhikkhu saṃghikam lābham pariṇāmenti···

The first portion here is quite different from that of the Skt. Nothing has been mentioned in the Skt. about the article which the Bhikṣu has consented to give away, but here we find 'cīvaraṃ datvā having given away the robe'. And instead of Skt : 'Pūrvasamanujñako bhūtvā' we have 'Samaggena saṅghena' here.

Dh 74. .. '...having together agreed with the (saṃgha) or together performed the Karma...'

Mhs 80....'If a Bhikṣu says thus : ......'

Ksy 9....'If a Bhikṣu knowing others to be offering articles to the Saṃgha gives them to his own friend –that is a Pā'. It also gives a quite different meaning.

---

2. This clause is found in no other texts.

Msg 9....'Whatsoever Bhikṣu having at the beginning consented to the distribution of articles that belong to the Saṃgha, says later on thus : ...'

Msv 9.... '...the Āyuṣmans give away the benefit of the Saṃgha to others according to their friendship...'

Tib 9.... '...having previously done what was befitting...'

Mpt 9....Saṃstutiḥ.

SV. V. 10

Whatsoever Bhikṣu, when the Prātimokṣa is being recited, says : "What is the use of reciting each half[1] month the minute little precepts in the Prātimokṣa ! On account of reciting them, the mind of the Bhikṣus become regretful, ruinous, upset, heated, sorrowful, unhappy and rebellious against the rules". To speak such disdainful words about the precepts—that is a Pā.

Skt 10.......Kiṃ punar ebhiḥ kṣudrakānukṣudrakaiḥ śikṣāpadair uddiṣṭair.......

Ms. is not quite complete.

Pali 72.... ...Kim panimehi khuddānudhuddakehi sikkhāpadehi uddiṭṭehi.......

This corresponds to the Skt.

Dh 27....This agrees with Pali.

Mhs 10....Omits : 'When the Prātimokṣa is being recited.'

'While the precepts are being recited that make people feel uneasy and vexed.'

Ksy 10., *Msv 10*....'...when the Prātimokṣa is being recited at each half month by the Saṃgha' only.

Adds : 'No other cause than this.' at the end.

Msv 10....The later portion here is very close to the Sv., but the adjectives are not as many as the latter.

Tib 10...This version here is seriously misinterpreted.

Besides, it is quite different even from the Msv. To have a clear view, we therefore quote the entire rule below :

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[1] The translation is greatly enlarged, for we don't find 'each half month...in the Prātimokṣa' and 'on account of reciting them, the mind of the...' in Skt. as well as the adjectives regarding the state of the mind of the Bhikṣus are not so many. We find : 'Kaukṛtyāya. vilekhāya, vihiṃsanāya...' only.

'Whatever monk, when the So-sor-thar-pa is being recited, says :" O Brethren, what is the good of reciting each half-month the minute little precepts regarding the 'regrets of monks" (Tib V. 17) etc···(he) thus destroying the minute precepts, commits a sin···'

See JASB. 1915. So-sor-thar-pa. p. 54.

Mpt 10....Vitaṇḍanaṃ. (?)

SV. V. 11.

If a Bhikṣu destroys grass and trees — that is a Pā.

Skt 11.......Bījagrāmabhūtagrāmapātanāt....

Pali 11.......Bhūtagāmapātavyatāya....

Dh 11....'To destroy the village of ghost and spirit'.

Starting right from here, we find that all the following versions have misunderstood the correct meaning of 'Bhūtagrāma'. They have 'ghost' or 'spirit' for 'bhūta' and 'village' for 'grāma'.

Mhs 11.···'If a Bhikṣu attacks the village of ghost himself, or causes it to be attacked······'

Msg 11., Ksy 11....'···destroys seeds and village of the ghost...'

The Skt 'bījagrāma' is here, represented by 'seeds'.

Msv....'If a Bhikṣu destroys seeds and a village of living beings himself, or causes them to be destroyed···'

Tib 11....'Destroying[1] or causing to be destroyed an accumulation of seeds and a residence of living beings'.···

The Msv. and Tib. have got the meaning most correctly.

Mpt 11....Bījagrāmabhūtagrāmavināśanaṃ.

SV. V. 12.

If a Bhikṣu derides or abuses others — that is a Pā.

Skt 12 ...Avadhyānakṣepaṇāt. ..

Pali 12....Aññavādake....

Dh 12....'...to vex others by making a false statement'.

Mhs 12....Omits : 'to prevaricate to others'.

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[1] Both the Msv. and the Tib. have a summary of the following 10 rules in verses :— 'Seed, deriding, instructions, couch, mattress, expulsion, encroachment by one coming later, movable, sprinkling and rebuilding'.

Ksy 13....'Not to accept admonishing'.

Msg 12....'To vex others by using improper language'.

Msv 13....'To prevaricate to others by destroying their words.'

Tib 13....'Not to listen to precepts'.

Mpt 13 ...Ājña(anya ?) viheṭhanaṃ.

The number 13 here in Mpt. seems to be wrongly placed together with the Pali Pā. 13. along with other texts in IV. Kondordanz der Pātayāntika-dharmas des Bhikṣuni-Prātimokṣa, p. 57. The no. 12 and 13 of the Mpt. Pā. ought to be kept in the present order.

SV. V. 14.

Whatsoever Bhikṣu who has put out, or got another to put out, in the open, the furnitures[1] of the Saṃgha such as a chair, a bedstead, a mat or a carpet for sitting or lying on it. If he does not while going away, put it back or cause it to be put back — that is a Pā.

Skt 14....Ms. is incomplete. We find at the end the words: 'noddharen noddhārayed vā' which agrees with 'to put or cause to put it back'.

Pali 14,......Saṅghikaṃ mañcaṃ vā...ajjhokāse santharitvā vā santharāpetvā vā.......

Omits : 'for sitting or lying on'.

Dh 14....'Taking the rope-bedstead, wooden cot, mat or sitting carpet'....

Mhs 14....'Articles for sleeping purposes' only.

Adds : 'Without informing others to take it back' and 'if he sees such article lying in the open and without picking it up'....

This addition seems to mean that if other Bhikṣus saw articles lying in such a condition and if they do not restore them to their original place, to them there will be a Pātayantika offence.

Ksy 14....'Putting the articles for sleeping purposes in the open'....

This is much shortened in form.

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[1] Literally it reads : 'Articles for the purpose of sleeping down.

Msg 14.…'In the dwelling place of the Saṃgha'.

Msv 14.…'Spread the covering-articles, bed and seats…and without[1] giving information, if there is a Bhikṣu, except when there are other causes'….

Tib 14.…'Takes a couch, chair, stool, blanket, pillow or mat… unless there is some ground to do the same'….

Mpt 14.…Mañcaḥ.

SV. V. 15.

Whatsoever Bhikṣu has put or got another to put out a bedstead in the dwelling place of the Bhikṣus for sitting or lying on it, if while going away, he does not put it back or cause it to be put back—that is a Pā.

Skt 15.… …Sāṃghike vihāre śayyāṃ saṃstīrya vā saṃstārayed vā…

Pali 15.… …Saṅghike vihāre seyyaṃ saṃtharitvā vā saṃtharāpetvā vā….

'Anāpucchaṃ vā' is not in the Skt.

Dh 15.…'Spreading bed and sitting carpet…'

Mhs. 15.…Adds : 'Without informing others to take it up.'

Ksy 15., *Msv 15*.—'To spread grass or leaves in the residence of the Saṃgha…' This is quite different. See note 1 on Sv. V. 14.

Msg 15.…'Inside the house of the Saṃgha spreading bed and carpet.'

Tib 15.…'To spread out a mattress of grass or leaves in a monastery…unless there is some ground to do the same.

Mpt 15.…Saṃstraḥ.

SV. V. 16.

Whatsoever Bhikṣu, being angry or displeased with another Bhikṣu shall drive him out or cause him to be driven out of the residence of the Bhikṣus and shall say to him thus : 'You[2] get out, go away beyond sight, and you should not stay here.' If there is no other cause than this—that is a Pā.

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[1] This portion is also added to the Msv 15. below.

[2] Skt 'Mohapuruṣa' absent here.

Skt 16. ...Vihārād bhikṣuṃ niṣkarṣen niṣkarṣayed vā cara pareṇa...

Pali 17.... ...Bhikkhuṃ saṅghikā vihārā nikaḍḍheyya va nikaḍḍhāpeyya va......

Skt : 'Mohapuruṣa naśya tvaṃ na tvayeha vastavyaṃ' is not here.

Dh 17....Omits the 'address' portion.

Mhs 16.—The same.

Ksy 17.... If a Bhikṣu being previously angry and vexed pulls out another (Bhikṣu) out of the room—that is a Pā.'

Msg 16....'Even say : "You get out." only.

Msv 19.,...*Tib 16*....Omits the address portion.

Mpt 16....Niṣkarṣaṇam.

SV. V. 17.

Whatsoever Bhikṣu, in a dwelling place of the Bhikṣus, knowing the other Bhikṣus have already spread their beds, shall spread his bedding or cause it to be spread there by force and think thus : 'Those who don't like it, they may go away.' If there is no other cause than this...that is a Pā.

Skt 17.... ...Paścād āgatyanupraskandya śayyāṃ kalpayed...

'Cause others to spread.'

Pali 16.... ...Janaṃ pubbūpagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya...

Skt 'paścād āgatya' is not here.

Dh 16., Ksy 16...."If he dislikes the narrow space, he should go away in order to avoid me."

Language is slightly different.

Mhs 17., Ksy 16....Omits : 'In the dwelling place of the Bhikṣus.'

Msg 17....'...coming after others, shall spread his bedding to disturb them with the intention to make them go away.'

Msv 17....'...purposely makes vexation by sitting or lying on those beds (of other Bhikṣus)'

"If they find it intolerable, they should avoid me by quitting" not quite the same.

Tib 17. ..'...comes after another monk into a monastery belonging to a community of monks, lies down or sits down knowingly encroaching upon the space occupied by the monk who arrived before him and thinks that he will go away if he is inconvenienced...'

Mpt 17....Anupraskandyapātaḥ.

SV. V. 18.

Whatsoever Bhikṣu shall forcefully sit down or lie down in the upper story of a dwelling place of the Bhikṣus, on a bedstead or chair with sharp-pointed legs...that is a Pā.

Skt 18. ...'... Uparivehāyasikūṭikāyām āhāryapādake pīṭhe vā mañce vā balena niṣīded vā nipadyed vā...

Pali 18. ... ... Uparivehāsakuṭiyā achaccapādakaṃ vā piṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā...

Dh 18 , *Ksy 18* , *Msg 18.* ... Omits : 'forcefully'.

Dh 18., *Ksy 18*.... 'The leg of rope-bed is broken'.

Mhs 18. ... The same.

Ksy 18. .. Adds : 'Without the support of the hand'.

Msv 18. ··· '... to sit down on bed and other articles with broken legs without restraint...'

Tib 18. ...'··· lies down or sits down with his whole weight on a coach or stool, the legs of which are known to be movable...'

Mpt 18. ... Āhāryapādakārohī..

SV. V. 19.

Whatsoever Bhikṣu knowing there are creatures in the water shall sprinkle it on grass or on clay or shall cause others to do the same···that is a Pā.

Skt 19. ...Saprāṇakenodakena siñcet secayed va···

Pali 20. ...Sappāṇakaṃ udakṃ siñceyya siñcāpeyya vā···

Dh 19., *Ksy. 19*, *Msg. 19*....The same.

Mhs 20. ... Adds : 'Or use it for drinking or cooking purposes.'

Msv 19. ... Adds : 'Or mix it up with cowdung.'

Tib 19. ...'...on grass, dung or dust···' this is not quite the same.

Mpt 19. ...Saprāṇikopabhogaḥ.

SV. V. 20.

Whatsoever Bhikṣu, being desirous of constructing a big house may build it from the border of the ground of doors and windows gradually upwards for two or three times in ordor to make it strong.[1] If he builds beyond these limits...that is a Pā.

Skt 20. ...,···Mahallakaṃ vihāraṃ kārayatā ··

Ms. is not complete.

Pali 19. ...Mahallakaṃ vihāraṃ kārayamānena···

The following words : 'Yāva dvārakosa aggalaṭṭhapanāya āloka sandhiparikammāya... correspond to Skt : 'Yāvad dvārakośargaḍasthāpana ālokasaṃtabhūmi...'

For clarification of different readings, we reproduce the Eng. translation here :

'In case a Bhikkhu is having a large dwelling-place put up, he may have the work rectified, in a place where straw is scarce, round the doors, and where the bolts are put in, and the openings for light are set, and till the roof has been twice or thrice covered in. Should he go beyond that, even in such a place that is a Pācittiya.'

See SBE. vol. XIII, p. 35.

Dh 20. ...'...should have doors, windows and other decorations, and should instruct someone to cover the roof with straw twice or thrice. If he does beyond that limit...

Mhs 19. ···'...should build it from the ground and leave a space for doors and windows. He should make it strong and cover the roof twice or thrice.,

Ksy 20. ···'... he should supervise himself the covering of the roof twice or thrice upto the window. If it goes beyond that...'

Msg 20. ···'...having put the doors and windows, cover it twice or thrice and should stay in a place where straw is scarce, if, he goes beyond the limit···'

Msv 20. ...'...between the wooden boards of a door should put a bolt as well as to the windows. He should make arrangement of drainage. If the wall is built nith wet mud, it should be two or three layers up to the roof. If he does beyond the limit...'

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[1] This differs from the Svv. and it does not express itself very clearly. The Svv. ch. 11. readers : 'If a Bhikṣu being desirous of building a big house, he should build up walls, erect pillars, have door, windows, prepare the ground and cover it with (materials) for three times...'

Mpt 20....'...after examining the door frame, bolts and windows for the supply of light etc., may build with brick and mud twice or three times...'

Mpt 20. ...Dvau vā trayo vā chadanaparyāyā dātavyāḥ.

The present rule, as we have seen is so variously expressed that there seems hardly to be anything in common in all the texts, each having its own peculiarities.

SV. V. 21.

Whatsoever Bhikṣu, not thereto deputed by the Saṃgha, shall give admonition to the Bhikṣuṇīs...that is a Pā.

Skt 21. ... Asaṃmataḥ saṃghena bhikṣuṇīr avavadet...

Pali 21. ...Asammato bhikkhuniyo ovadeyya...

Dh 21., Mhs 21., Ksy 21., Msg 21. ... The same.

Msv 21. ...Adds : 'Except when he has attained the Conquering Dharma[1]

Tib 21,[2] ...Adds : 'Unless he possesses virtues befitting such deputation.

Mpt 21... Asaṃmatāvavādah.

SV. V. 22.

If a Bhikṣu even when thereto deputed by the Saṃgha to give admonition to the Bhikṣuṇīs after the sun has set—that is a Pā.

Skt 22. ... Astaṃgamanakālasamayād bhiksuṇīr avavadet...

Pali 22 ... Atthamagate suriye bhikkhuniyo ovadeyya...

Dh 22., Mhs 22., Ksy 22., Msv 22., Tib 22. ... The same.

Msg 22. ... Adds : 'From sunset to early dawn'.

Mpt 22. ... Astamitāvavādaḥ.

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[1] The Svs. ch 10 says 'One who has obtained the Arhatship'.

[2] In the both the Msv and Tib. versions, there is a summary in verse of the following ten rules : 'Not deputed, the sun having set, rice, robe given, robe made up, by appointment, boat, sitting in a solitary place, standing in a solitary place and procured by a nun.

SV. V. 23

If a Bhikṣu speaks thus : 'The Bhikṣus exhort the Bhikṣuṇīs for the sake of gain'...that is a Pā.

Skt 23. ... Amiṣahetor bhikṣavo bhikṣuṇīr avavadanti...

Pali 24. ... Āmisahetu bhikkhū bhikkhuniyo ovadanti...

Dh 23 ... speak to the Bhikṣus thus : "for food".

Mhs 24. ... The same.

Ksy 24. ... 'For maintenance'.

Msg 24. ... 'If a Bhikṣu speaks to another Bhikṣu : "O sir, for the sake of food, you are teaching the Bhikṣunīs"...'.

Msv 23. ... '...speak to the Bhikṣus thus : ...'.

'For food and offerings'.

Tib 23. ... 'For a morsel of rice'.

Mpt 23. ... Āmiṣakiñcitkāvavādaḥ.

SV. V. 24.

Whosoever Bhikṣu shall travel by appointment on a road in the company of a Bhikṣuṇī, even to go as far as the village, except on the right occasion... that is a Pā.

Here in this is the right occasion : If the road on which many people are travelling or is reported to be exposed to fear and danger.

Skt 24. ... Bhikṣṇyā sardham saṃvidhaya samano margaṃ pratipadyeta...

Pali 27. ... Bhikkhuniyā saddhiṃ saṁvidhāya ekaddhānamaggaṃ paṭipajjeyya...

For the right occasion, the Eng. translation has given : "When the road is so insecure and dangerous that travellers on it have to carry arms."

Dh 27., *Ksy 27.* ... The same.

Mhs 28. ... '...from this village to another village ...'.

Msg 26. ... '...except there is fear and danger and being accompanied by merchants.'

Msv 26. ... 'If a Bhikṣu and a bhikṣuṇī make an appointment to travel with merchants...'

Tib 26. ... '... when the road on which they travel is reported to be exposed to fear and danger.'

Mpt 26. … Bhikṣuṇīsārthena saha gamanaṃ.

SV. V. 25.

Whatsoever Bhikṣu shall go on board the same boat, whether going up stream or down stream, by appointment, with a Bhikṣuṇī except for the purpose of crossing over to the other side — that is a Pā.

Skt 25.......Bhikṣuṇyā sārdham saṃvidhāya samānanāvaṃ adhiruhed urdhvagāminīṃ vādhogāminīṃ.···

Pali 28.······Bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvam....

Dh 28., Mhs 29-., Ksy 28., Msg 27., Tib 27.... The same.

Msv 27....'...whether going against the waves or following the stream (Yuan-po, shu-liu)'.

Mpt 27....Sabhikṣuṇī-jalayānodhiḥ.

SV. V. 26.

Whatsoever Bhikṣu shall give a robe to a Bhikṣuṇī who is not related to him — that is a Pā.

Skt 26.......Ajñātyā bhikṣunyāś cīvaraṃ dadyāt....

Pali 25......Aññātikāya bhikkhuniyā cīvaraṃ dadeyya.···

The words : aññatra parivaṭṭakā — except for exchange' are not in the Skt.

Dh 24., Mhs 26., Msg 28., Msv 24.···Adds : 'except for exchange'.

Tib 24., Ksy 52....The same.

Mpt 24....Cīvaradānaṃ.

SV. V. 27.

Whatsoever Bhikṣu shall make a robe for a Bhikṣuṇī who is not related to him — that is a Pā.

Skt 27.......Ajñātyā bhikkhuniyā cīvaram sibbeyya vā sibbāpeyya vā.

'Sibbāpeyya vā...or cause it to be stitched up' is not in Skt.

Dh 25., Mhs 27., Ksy 26., Msg 29.. Msv 25.... The same.

Tib 25....Adds : 'Or cause it to be made up'.

Mpt 25....Cīvaramkāraṇam.

SV. V. 28.

Whatsoever Bhikṣu shall alone take a seat with a Bhikṣuṇī in a covered solitary place — that is a Pā.

Skt 28.......Ekākī rahasi praticchanne āsane niṣadyām kalpayet....

Pali 30.......Eko ekāya raho nisajjaṃ kappeyya. ..

The Eng. translation has 'one man with one woman' for 'Eko ekāya'. It would be better if we use 'alone or secretly'.

Dh 26.··· Tho same.

Mhs 25....Adds : 'With a śaikṣamāṇā or a śrāmaṇerī'.

Ksy ··· Nil.

Msg 25....'...in a solitary place'.

Msv 29.···The same.

Tib 28.···'···on a mat in a covered solitary place'.

Mpt 29.···Rahasi sthānaṃ.

SV. V. 29.

Whatsoever Bhikṣu shall alone take a seat with a woman in the open[1] — that is a Pā.

Skt 29. ·····Ekāki mātṛgrāmeṇa sārdham abhyavakāśe niṣadyām kalpayet.···

Pali 45.······mātugāmena saddhiṃ eko ekāya nisajjaṃ kappeyya...

Dh 45., *Mhs 44*....The same.

Ksy., *Msg*., *Msg*....Nil.

Tib 29....'···stands together with a nun in a covered solitary place....'

Mpt.··· Nil.

SV. V. 30.

Whatsoever Bhikṣu shall knowingly eat food procured by the intervention of a Bhikṣuṇi, unless the laity has already undertaken (to give it to him)—that is a Pā.

Skt 30.......Bhikṣuṇīparipācitaṃ piṇḍapātaṃ paribhuṃjīta....

Pali 29.......Bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya.···

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[1] 'In the open' is not in Pali.

Dh 29., Mhs 30., Ksy 30., Msv 30....'...except when the householder or donor has such intentions'.···

Msg 30....'Except the old donor'.

Tib 30....'...in a house where he was not already invited...'

Mpt 30.···Bhikṣuṇī paripācita piṇḍapātopabhogaḥ.

SV. V. 31.

Whatsoever Bhikṣu takes food many a time, except on the right occasion—that is a Pā.

Herein this is the right occasion : When there is sickness and when robes are being given. This is called the right occasion,

Skt 31...Paraṃparabhojanaṃ...

Pali 33....Paraṃparabhojane...

'Cīvarakārasamayo' is not in the Skt. and Sv.

Dh 32., Mhs 31....The same.

Ksy 31.···Agrees with the Pali.

Msg 33....'···except at the time of sickness and at the robe time.'

Msv[1] *31., Tib 31*....Adds : 'at the time of working and of travelling.'

Mpt 31.···Paraṃparabhojanaṃ.

SV. V. 32.

A Bhikṣu who is not sick should take one meal only at a place where he can get one meal free. If he eats more than one···that is a Pā.

Skt 32....Ekāvasathoṣitena bhikṣuṇā aglānenaikaṃ....

Ms. is incomplete.

Pali 31.··· ...Eko āvasathapiṇḍo bhuṃjitabbo...

Dh 31., Mhs 33., Ksy 32., Msg 31....The same.

Msv 32....'A Bhikṣu, in the residence of the Tīrthika (or heretics) may spend one night and eat one meal. If he does beyond that limit, unless there is a cause, such as illness...that is a Pā.'

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[1] Both the texts have a summary in verse of the following ten rules :—'To go again and again, a boarding house, flour, food, offering, right time, wrong time, storing up, passage of the mouth and delicacies.'

Tib 32....'···who has arrived fresh and who is not sick, may accept one meal at a boarding house···'

Mpt 32....Ekāvasathāvāsaḥ.

SV. V. 33.

In case Bhikṣus arrive at the house of a householder who offers them cakes or flour as much as they like, if the Bhikṣus need it, they may accept two or three bowls full. If they should accept more than that...that is a Pā.

When they have accepted two or three bowls full, they should come out and share with other good Bhikṣus. This is the right course here.

Skt 33... ...Dvau trīm vā pātrapūrām···

Ms. is incomplete.

Pali 34.... ...Pūvehi vā manthehi vā... ... dvittipattapūrā patiggahetabbā ..

The 'Bhikkhu' here who goes to the house of a householder is in the singular number.

Dh 34.··· Adds : 'rice', 'taking to the monastery' and 'if the Bhikṣu is not sick.'

The last sentence of the Sv. is omitted here.

*Mhs 34....*Adds : 'If he does not eat it at the house of the layman,' 'If he is not sick···and does not share it with other Bhikṣus'.

*Ksy 33....*Adds : 'The householder who is a true believer of the Dharma'.

'Taking to the residence and eat with the Saṃgha.'

Msg 38....'···take it outside and eat with the Bhikṣus who are not sick. If he accepts beyond the limit and does not eat with others···'

Msv 33., Tib 33....'···there are Brāhmaṇas or householders of pure faith who hospitably offer them flour, cakes and rice···return to the residence and share with other Bhikṣus if any.···'

Mpt 33.—Dvitripātrapūrātiriktagrahaṇam.

SV. V. 34.

If a Bhikṣu once has finished his meal and eats again without observing the ceremony[1] (practice) of leaving over the food ··· that is a Pā.

Skt 34. ··· ... Bhuktavān pravāritaḥ akṛtaniriktaṃ....

To eat or drink the 'khādanīyabhojanīyam' is not in the Sv.

Pali 35.... ... Bhuttāvī pavārito anitirittaṃ....

Same as the Skt.

D4 35.... Adds : 'When he is still being invited'.

Msh 35.··· The same.

Ksy 34.··· Omits : 'To observe the ceremony of leaving over the food'.

Msg 33.··· Adds : 'When he has risen up from his seat.'

Msv 34.... The same.

Tib 34.... '... takes again, being invited, food or drink, except that which has been left over...,'

Mpt 34.··· Akṛtanirikta khādanaṃ.

SV. V. 35.

Whatsoever Bhikṣu knowing that a certain Bhikṣu has finished his meal and has not performed the ceremony of leading over the food, shall persistingly invite and offer him eatables and drinkables as much as he likes and say : 'O Bhikṣu, you eat ! with the intention of annoying him. If he acuses this Bhikṣu to be annoyed, and for no other cause than this, even for a moment ... that is a Pā.

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[1] Svv.,ch. says : 'If a Bhikṣu having once finished his meal and got up from his seat eats rice etc., without observing the ceremony of leaving over the food — that is a Pā.'

About the 'ceremony,' it explains thus in the same chapter : 'The person who wishes to observe this ceremony should put all the eatables in his bowl that he may consume. Knowing the Bhikṣu next to him who is still eating he should kneel down before him with one shoulder uncovered and should take the bowl in hand saying : "Please perform the ceremony of leaving over the food for me". If that Bhikṣu does not take something from this food of his, then it cannot be said that he has performed the ceremony of leaving over the food.'

Skt 35.... ···Jānam bhikṣuṃ bhuktavantaṃ pravāritaṃ akṛtani rikte···.

'Āyuṣmaṃ' for 'Bhikṣu' in the Sv.

Pali 36.··· ... Bhikkhuṃ bhuttāviṃ pavāritaṃ anatirittena....

'Jānaṃ āsādanāpekkho' is very brief for Skt '... āsādanaprekṣī kacci eṣa bhikṣur muhūrtam apy āsāditah syād evam eva pratyayaṃ kṛtvā ···'.

Dh 36., Mhs 36.... '... with the intention of making him commit an offence'. It is much shorter and the language is also different.

Ksy 35.··· '... knowing another Bhikṣu has finished his meal, if he offers him more to eat ... that is a Pā.' It is quite simple here.

Msg 34.··· Adds : 'Rose up from his seat.'

Omits : 'If he causes ... for a moment,'

Msv 35.... '... on this account, if he is caused to commit an offence or to be vexed and anxious ··· that is a Pā.'

Tib 35.··· 'with the intention of making him fall into moral error' is not quite the same.

Omits : 'If he causes ... a moment.'

Mpt 35.... Akṛtaniriktaparavāraṇaṃ.

SV. V. 36.

There is a Pātayantika in going in a body to receive a meal, except on the right occasions.

Herein the right occasion is this : When there is sickness, when robes are being made, when on a journey, when on board a boat, when there is a great assembly and when invited by the Tirthika Śramaṇas. This is the right occassion here to have a meal.

Skt 36.··· Gaṇabhojanaṃ anyatra samayāt....

Pali 32.... Gaṇabhojane aññatra samayā···.

Adds : 'Cīvaradānasamayo'.

Dh 33., Ksy 36., Msg 40.... These texts entirely agree with the Pali.

Mhs 32. ...Adds : 'At the robe time, when the robes are being given.

'When the Śramaṇas meet'.

Msv 36., Tib 36. ... Omits : When robes are being made'.

Adds : 'When there is some work.'

The last occasion in the Tib : 'When there is a general invitation to monks' is not corresponding.

Mpt 36. ...Gaṇabhojanaṃ.

SV. V. 37.

Whatsoever Bhikṣu shall eat food[1] at the wrong time— that is a Pā.

Skt 37. ... Akālakhādaniyabhojanīyaṃ khāded vā bhuṃjita vā.

Pali 37. ··· Vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuṃjeyya vā...

Dh 37. Mhs 38., Msv 37,, Msg 36. ··· The same.

Ksy 37. ... 'To eat eatables at the wrong time.'

Tib 37. ... 'Takes food or drink at a wrong time.'

Mpt 37. ... Akālabhojanaṃ.

SV. V. 38.

Whatsoever Bhikṣu shall eat food[2] that has been left over or stored up—that is a Pā.

Skt 38. ... Saṃnihitavarjanaṃ khādanīyabhojanīyaṃ...

Pali 38. ... Saṃnidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā.

Dh 38., Mhs 39., Ksy 38. ... The same.

Msg 37. ... 'To eat food that has been stopped'

Msv 38. ... 'To eat food that has been touched or eaten.'

Tib 38. ... 'Eats food, hard or soft, that has been stored up.'

Mpt 38. ... Saṃnihitavarjanaṃ.

SV. V. 39.

Whatsoever Bhikṣu shall place, as food, in his mouth, anything not given to him, save only water and tooth-stick (of willow tree)— that is a Pā.

Skt 39. ··· ... Adhinnam āhāram mukhadvāreṇāhared...

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[1] Here omits the words 'hard or soft' of the Skt., so also it is the same case in the Sv. 28 below.

[2] This item, we find nowhere else except in the Tib.

Pali 40. ... ... Adinnaṃ mukhadvāram āhāram āhāreyya...

Dh 39. ··· Adds : 'Such as medicine.'

Mhs 37. ... 'Except tasting water and the willow stick'

Ksy 39. ··· *Tib 39.*, ...The same.

Msg 35. ...Omits : 'As food.'

Msv 39. ... Adds : 'Eat or chew.'

Mpt 39. ··· Apratigrāhitabhuktiḥ.

SV. V. 40.

Whatsoever Bhikṣu, when he is not sick, shall ask for his own use such excellent delicacies—to wit : milk, curds, butter, ghee, oil, fish, meat dried[1] meat of householders— that is a Pā.

Skt 40. ... Praṇītabhojanāni : Kṣīraṃ navanītaṃ sarpis tailaṃ matsyo māṅsavallūro···

Six articles only. Ms. is incomplete.

Pali 39. ... Paṇītabhojanāni... : navanītam, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi.

Nine articles in all.

Language differs slightly.

Dh 40. ... 'milk, curd, fish and meat' four articles only.

A bad translation here.

Mhs 41. ... 'Ghee' is omitted here. Six articles only.

Ksy 40. ··· '...get good food such as : 'Ghee, oil, honey, molasses, milk, curd, butter, fish, or meat.'

Nine articles.

Msg 39. ...'Ghee, oil, honey, molasses, milk, curd, fish and meat.' Eight articles.

Msv 40. ...'The excellent eatables spoken by the World-honoured One such as : 'milk, curd, butter, fish, and meal...'

Five articles only.

Tib 40. ... 'The Blessed Buddha prescribed the following delicacies for monks : Milk, curd, butter, fish, flesh and dried flesh...' Six articles.

Mpt 40. ...Praṇītavijñāpanaṃ.

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[1] In both the Msv and Tib. there is a Summary in verse of the following ten rules : With living things, to sit in a place of sleeping, standing a naked ascetic, army, two days, to go to the battle array, beating, threatening and depravity.'

SV. V. 41.

Whatsoever Bhikṣu shall knowingly, drink (or use) water with living beings in it — that is a Pā.

Skt 41. ··· ...Jānan saprāṇakam udakaṃ paribhuṃjīta...

Pali 62. ... ...Jānaṃ sappāṇakam udakaṃ paribhuñjeyya...

Dh 62., Ksy 41., Msg 51.. Msv 41[1] *Tib 41.* ...The same.

Mhs 20.···(Repeated or combined) see the 19th of the SV. V.

Mpt 41.—Saprāṇijalopabhogaḥ.

SV. V. 42.

Whatsoever[1] Bhikṣu shall sit in the sleeping place of a house where a meal is going on...that is a Pā.

Skt 42.......Sabhojane kule anupraskandya āsanaṃ kalpayet....

Pali 43.......Sabhojane kule anupakhajja nisajjaṃ kappeyya.···

'By force' (Skt. anupraskandya = Pali : anupakkajja) is missing in Sv.

Dh 43.···'...to sit in a place by force where valuable articles are kept in the house in which a meal is going on···'

Mhs.... Nil.

Ksy 43....'···to sit in a house by force where a meal is going on....'

Msg 54....'...to sit in a covered place where he knows people of the family are eating.···'

Msv 42.···'...to arrange his seat by force where he knows people of the family are eating....'

Tib 42....'...knowing that a man and a woman are sleeping together in a house, goes there and sits on a couch....'

Mpt 42.···Sabhojanakulaniṣadyā.

SV. V. 43.

Whatsoever Bhikṣu shall sit with a woman alone in a sleeping place of a house where a meal is going on—that is a Pā,

Skt 43.......Sabhojane kule ekākī ekayā rahasi praticchanne....

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1. Comparing both 42 and 43 of the Sv., we find there are great differences in all other texts.

Pali 44.....Mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya. .

Skt 'sabhojane' is omitted here.

Dh 44....'...to sit in a covered place where valuable articles are kept in the house in which a meal is going on.…'

Mhs 42....Omits : 'Alone in a sleeping place'.

Msg 70....Omits : 'In the house where a meal is going on'.

Ksy., Msv., Tib., Mpt.… Nil.

SV. V. 44.

Whatsoever Bhikṣu shall, with his own hand, give food to an Acelaka (naked ascetic) or to a Parivrājaka or to a Parivrājikā… that is a Pā.

Skt 44.......Acelakasya vā…svahastāt khādanīyabhojanīyaṃ dadyāt....

Pali 41.......Acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ bhojanīyaṃ vā dadeyya....

Dh 41....Omits : 'Acelaka'.

Mhs 40. ..'…give food to the naked ascetics either male or female....'

Two objects of the gift instead of three of the Sv.

Ksy 44....'Give food to the heretics and Parivrājakas'. There is no distinction of gender.

Msg 52., Msv 44., Tib 44.… The same ; slightly different in language.

Mpt 44....Aceladānaṃ.

SV. V. 45.

Whatsoever Bhikṣu shall go to see an army drawn up in battle-array,[1] except for a cause thereto sufficient…that is a Pā.

Skt 45.....Udyuktāṃ senāṃ darśanāyo.…

Pali 48.......Uyyuttam senaṃ dassanāya gaccheyya.…

Dh 48., Mhs 45., Ksy 45., Msg 55....The same.

Msv 45.…'…to see an army in full equipment.…'

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[1] Literally it means : 'marching army'.

Tib 45., *Msv 45*....Omits : 'Except when there is a sufficient cause'.

Mpt 45...Senādarśanam.

SV. V. 46.

If there arises any occasion for a Bhikṣu's going to the army, he may remain there upto two nights. If he remains beyond that limit... that is a Pā.

Skt 46.... Yenodyuktām senām... (Ms. is incomplete)... tena bhikṣuṇā tara senāyām vasitavyam....

The portion regarding the number of nights is missing in the Ms.

Pali 49......Seṇaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāyaṃ vasitabbaṃ. ...

Two or three nights.

Dh 49. *Ksy 46*....'...if he remains there beyond two to three nights....

Mhs 46.... '...upto two or three nights....'

Msg 56.... 'upto three nights....'

Msv 46.... The same.

Tib 46.... '...he may remain there for two days....'

Mpt 46.... Senāvāsaḥ.

SV. V. 47.

If the Bhikṣu while remaining in the army upto two nights, sees the march of the army, the hoisting of the general-in-chief's flag, the drawing up of the battle-array and the conflict of the forces ... that is Pā.

Skt 47.... ...Udyūthikām senāṃ darśanāya ... (Ms. missing)... mad dhvajāgran vā balāgran vā anīkadarśanaṃ vā ...

Pali 'senābyūhaṃ' is not here.

Pali 50.... ...Uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ gaccheyya....

Skt 'dhvajāgran' is not here.

Dh 50.... '...occassionally sees the battle-array, the fighting or sees the drawing up of the forces of infantry, elephants and cavalry…' This differs from the Pali.

Mhs 47.… 'Sees battle-array and fighting' only.

Ksy 47.… '…sees with delight the army marching, other forces, flags and various reviews …'

Msg 57.… '… sees the march of the army, battle-array, flags and fighting …'

Msv 47.… '…sees the army in full equipment, the first flag (of the four flags),[1] the soldiers, the battle array and other forces…'

Tib 47.… '…should go to the battle-array, or should relish in mind the sight of the excellent flag, the excellent troops or the review….'

Mpt 47.… Udyūthikāgamanaṃ.

SV. V. 48.

Whatsoever Bhikṣu being angry, malicious and displeased with another Bhikṣu shall beat him with hand … that is a Pā.

Skt 48.… …Ābhiṣaktaḥ kupitaś caṇḍīkṛto…bhikṣoḥ prahāraṃ dadyāt….

Pali 74.… …Bhikkhussa kupito anattamano pahāraṃ dadeyya…

Dh 78.… Same as the Pali.

Mhs 71.… '…being angry beats another Bhikṣu.'

Ksy 48., Tib 48.… Omits : 'Displeased with'.

Msg 58., Msv 48.… The same.

Mpt 48.… Prahāradānaṃ.

SV. V. 49.

Whatsoever Bhikṣu being angry, malicious and displeased with another Bhikṣu shall threaten him with his hand … that is a Pā.

Skt 49.… Ms. is missing completely.

Pali 75.… …Bhikkhussa kupito anattamano talasattikam uggireyya…

Dh 79.… The same.

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[1] SVS. ch. 11. says that the four stages are : 1. lion, 2. great bull- 3. crocodile and 4. the golden-winged bird. The last one is stated to be 'Nāga' in Tib. sources.

Mhs 72., Ksy 49., Msv 49 ... '···makes a threatening gesture with the hand....'

Ksg 49,... Omits : 'Displeased with'.

Msg 59,··· '...makes a killing gesture with the palm···'

Tib 49,··· '...threatens him even with his fist.'

Mht 49.... Udgūraṇaṃ.

SV. V. 50.

Whatsoever Bhikṣu knowing another Bhikṣu's gross offence conceals it even for one night...that is a Pā.

Skt 50.... ···Bhikṣor jānan duṣṭhulām āpattiṃ praticchādayet...

Pali 64. ·· ...Bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya ...

Dh 64., Pali 64., Ksy 50, Msv 50., Msg 60,... Omits : 'Even for one night.'

Mhs 74.... The same.

Tib 50.... '···knowingly conceals the depravity of another monk.···'

Mpt 50.... Duṣṭhulapraticchādanaṃ.

SV. V. 51.

If a Bhikṣu speaks to another Bhikṣu thus : 'O venerable sir, come to the families, I shall make them give you abundant excellent eatables and drinkables.' ; and if the Bhikṣu without causing food to be given to another Bhikṣu, says to him thus : 'Go away ! Talking with you, or sitting with you, is not pleasant to me. Talking, or sitting each one by himself, is more pleasant to me.'···doing so purposely with the intention of vexing him. And if that Bhikṣu is being troubled even for a moment, with no other reason than this... that is a Pā.

Skt 51.··· ···'Gaccha tvam āyuṣman na me tvayā sārdhaṃ phāṣakaṃ···'

Pali 42.... ...'Gacchā' vuso na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti...'

'Gāmaṃ vā nigamaṃ vā' is not found in the Sv.

'Doing so purposely···for a moment' is not here, also is not in *Dh 46., Mhs 76., Ksy 52., Msg 44., Tib 51.* ...Pā.

Dh 46.···'···together to go to a village'.

Adds : 'Sends him away.' See Pali 42 above.

Msv[1] *51.* ... If that Bhikṣu is being troubled even for a moment' is not found here.

Tib 51. ...'... seeking a brawl should say on that account to another monk : 'O brother, come here, let us go to the village to beg good, drink and what else is agreeable...'

See Pali 42 above.

Mpt 51.··· Bhaktacchedakāraṇaṃ.

SV. V. 52.

Whatsoever Bhikṣu, who is not sick, shall, desiring to warm himself, kindle a fire out of grass, or wood, or cowdung or rubbish personally or cause it to be kindled[2] in the open— that is a Pā.

Skt 52. ... Aglāno vitapanaprekṣī...dāhayed...

Ms. is not complete.

Pali 56. ··· Agilāno visīvanapekkho jotiṃ samādaheyya vā samādahāpeyya vā ..

'In the open' is absent here, also is not in the Msg 41.

Omits : 'Grass, wood etc.' It is also the same case with *Ksy 53., Mhs 68., Msv 52.*. Pa.

Dh 57.... Like the Pali.

Msg 41.··· '...grass, wood, cowdung and husks'. See Pali 56 above.

Tib 52. ...'···for his own comfort... See Skt. 52. above.

Mpt 52. ... Agni-vṛttam.

SV. V. 53.

Whatsoever Bhikṣu, when he has declared his consent to formal proceedings of the Saṃgha, conducted according to the Dharma, shall thereafter grumble about it—that is a Pā.

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[1] In both the Msv and Tib. there is a summary of the following ten rules in verse; 'Pleasant, fire, community, not ordained, qualities, talking, novice-monk disfiguring, a jewel and hot weather.'

[2] The Skt : 'Vānyatra pratyayāt' is not here, also is not in Msv 52., Tib. 52—Pā.

Skt 54. … …Dhārmike saṁghakaraṇiye chandam datvā···

Pali 79. …···Dhammikānaṁ kammānaṃ chandaṃ datvā…

Dh 76. ··· Omits Skt : 'Saṃgha-karaṇīye'.

Mhs 79. … The same.

Ksy 51. … Omits : 'to former proceedings···to the Dharma.'

'Shall regret'

Msg 43, …'…later on being angry or displeased says thus : "I don't give my consent. It was not given in the proper way and that karma could not be counted'.

Msv 53. …'…having given consent to other, later on says regretfully : "Give back my consent, it was not given to you"

Tib 53. … '…gives anything to a monk of a certain community and being thereupon angry or displeased charges him with an offence which involves forfeiture saying : "I gave the thing to the community and not to yourself"…

This is quite different. Probably this version has been interpreted incorrectly.

Mpt 53. ··· Chanda-pratyuddhāraḥ.

SV. V. 54.

Whatsoever Bhikṣu shall lie down for more than two nights in the same room with a person not ordained—that ia a Pā.

Skt 53.… Anupasaṃpannena pudgalena sārdham uttaraṃ dvirātraṃ sahāgāraśayyāṃ kalpayet···

Pali 5. ··· Anupasaṃpannena uttariṃ dvirattatirattaṃ saha seyyaṃ kappeyya···

Dh 5. ··· Adds : 'Up to the dawn of the third night'.

Omits 'In the same room ', it is also in *Mhs 7.* — Pā.

Ksy 54. ···'Up to the third night'.

Mvg 42.··· 'Beyond three nights'.

Msv 54., *Tib 54.*, —The same.

Mpt 54.··· Anupasaṃpannasahasvapnaḥ.

SV. V. 55.

If a Bhikṣu says: "Thus I understand the meaning of the doctrine of the Buddha that: 'Practice of the obstructive qualities really does not obstruct the spiritual path', then that Bhikṣu should be admonished by the Bhikṣus thus. "Say not so, sir! 'Thus I understand the meaning of the doctrine of the Buddha that: Practice of the obstructive qualities really does not obstruct the spiritual path.' You should not bear false witness and false accusation against the Blessed one. To make a false charge against him is not good. The Buddha does not speak such words. By many a figure the Blessed One did explain that: The obstructive qualities are really obstructing the spiritual path. Sir, you give up this evil view!" If that Bhikṣu, when he has thus been spoken to by the Bhikṣus, should persist as before, then let hem be admonished for the second and the third time. If he then abandons his opinion, it is well, if not,—that is a Pā.

Skt 55.··· ..."Ye antarāyikā dharmās tāṃ pratiṣevato nālam antarāyāya....

Pali 68.... ..."Yeme antarāyikā dhamma vuttā bhagavatā, te paṭisevato nālam antarāyā'ti....

We do not find 'spoken by the Buddha' in the Skt.

The repetition of the Bhikṣu's wrong view in the Skt. is omitted here and uses 'mā...evamavaca' instead.

For Skt 'dvir api trir api' we have 'yāvatatiyam'.

Dh 68.···'To carry out lustful desires' for 'to practise the obstructive qualities.' It is also in *Ksy 55.*...Pā.

This agrees with the Pali.

Mhs 48., Ksy 55., Msg 45., Tib 55....The repetition of the Bhikṣu's wrong view is not here. See *Dh 68* above for *Ksy 55.*

Msg 45.... Adds: 'If he does not give it up, the Saṃgha should perform a Karma.'[1] See Mhs 48 above.

Msv 55.···'...desire is an obstacle, but it is not an obstacle when one puts it into practice.'

It is somewhat longer than other texts and the language differs also.

Tib 55....The same; but differs somewhat from the Msv.

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[1] A final proclamation of his persisting view is to be made in a Karma, See Msgv. ch. 17.

Mpt 55....Dṛṣṭigatānutsargaḥ.

SV. V. 56.

Whatsoever Bhikṣu knowing such a person having spoken thus (as in Pā. 55.), shall keep in communion with him, speak to him and sleep with him in the same place when he did not confess his guilt according to the Dharma, and did not abandon his wrong views, whereupon he had been expelled[1] — that is a Pā.

'Speak to' is not in the Skt. and Pali.

'To eat' is not in the Sv., Dh 69., Mhs 49....Pā.

Dh 69....'...to keep, or sleep together or be in the same karma' See Pali 69 above.

Mhs 49....'...to sit with, talk with, sleep with and work with', not quite corresponding. See also Pali 69 above.

Ksy 56....Omits : 'Confessed his guilt according to the Dharma.'

'To sleep with, eat with and be in the same karma.'

Msg 49.... Adds : 'The saṃgha should according to the Dharma and Vinaya perform the Karma.'

'To eat with and live in the same room.'

Msv 59....Adds : 'To live together.'

'To enjoy or use' for the Skt 'Saṃbhuṃjīta.' We find this kind of Chinese interpretation only here.

Tib 56....'...welcomes him, talks with him, dwells together with him, eats in company with him or even sleeps with him in one place...

More items are added here.

Mpt 56. ... Utkṣiptānuvṛttiḥ.

SV. V. 57.

If a Śrāmaṇera says : "Thus I understand the doctrine of the Buddhas : 'Indulgence in all the desires really does not obstruct the spiritual path' " Then that Śrāmaṇera should be admonished by the Bhikṣus thus : "Say not so, you Srāmaṇera : 'Thus I understand the meaning of the doctrine of the Buddha : Indulgence in all the desires really does not obstruct the spiritual path.' You should not bear false witness and false accusation against the Blessed One. To make a false charge against him is not good. The Buddha does not speak such words. By many a figure, the Blessed One has explained that : Indulgence in all the desires really can obstruct the spiritual path. O you Śrāmaṇera, give up your evil view !" If that Śrāmaṇera, when he has been thus spoken to by the Bhikṣus, should persist as before, then let him be admonished for the second and the third time by the Bhikṣus. If he abandons it, it is well, if not, the Bhikṣus should speak to him thus : "From to-day onwards, you should not say that the Buddha is your teacher and should not walk behind the Bhikṣus. The other Śrāmaṇeras may sleep in the same place with the Bhikṣus upto one or two nights, but you will be deprived of this privilege. O fool, get out, go away beyond sight and do not stay here."

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[1] We do not find this sentence in any other text.

Whatsoever Bhikṣu, knowing a Śrāmaṇera to have thus been expelled, shall keep him or let him sleep in the same room ··· that is a Pā.

Skt 57 ··· ···"Yat kāmāṃ pratiṣevato nālam antarāyāyeti"···

Pali 70.··· ···"Ye'me antarāyikā dhammā vuttā bhagavatā te parisevato nālam antarāyāyā'ti".

Skt 'kāmāṃ' is not here.

'Should not walk behind the Bhikṣus' is not here. It is also the same case with Msg Pā. 47.

For Skt 'Upasthāpayed vā upalāpeyyā vā tena vā sārdhaṃ sahāgāraśayyāṃ kalpayet', we have 'Upalāpeyya vā upṭṭhapeyya vā sambhuñjeyya vā saha vā seyyaṃ kappeyya' here.

'Would eat' is not in the Skt.

For other differences, see Pali Pā. 68. studied above.

Dh 70., Mhs 50., Ksy 57., Msg 47.··· The repetition of the Srāmaṇera's wrong view is not in these texts.

Other portions are the same.

Mhs 50.··· 'To enjoy five kinds of sensual pleasures'

Adds : 'To speak with'.

Ksy 57.··· Omits : 'To admonish him for the second and the third time.'

Adds : 'You are not following the path of pure life'.

Msg 47.··· The beginning differs from the Sv.

Adds : 'When he is not dealt with according to the Dharma ··· shall call him to eat and stay together···' See Pali 70 above.

Msl 57.··· '···from now on you should not say that the Tathāgata Arhat Samyaksaṃbuddha is your teacher and should not keep in company with the venerable Elders and Sabrahmacārins' This is also found in Tib. Pā. 57.

For other differences see Msv Pā. 55. studied above.

Tib 57.··· Mostly agrees with the Msv 57. (See above).

Adds : 'Do not occupy the position of a monk, preceptor or the like.' This is not found in any other text (!)

Adds : 'Talks with'.

Mpt 57.··· Nāśitasaṃgrahaḥ.

SV. V. 58

Whatsoever Bhikṣu shall pick up, or cause another to pick up a jewel or anything deemed a jewel, except inside of a Vihāra or residence ··· that is a Pā.

If there is a jewel or anything deemed a jewel, either inside the Vihāra or residence of the Bhikṣus, he should think thus : He to whom it may belong may take it away. This is the right course here.

Skt 58.··· ···ratnaṃ vā ratnasaṁmatam vā ··· taṃ udgṛhṇīyād udgṛṇhayed···.

Pali 84.··· ···ratanaṃ vā ratanasaṃmataṃ vā aññatra ajjhārāmā vā ajjhāvāsathā vā uggaṇhāpeyya vā···.

The language and order is a bit different from the Skt.

Dh 82.... 'Jewels or ornament of jewels'.

'In the Saṃghārāma or in the dwelling place'. This is also found in Mhs Pā. 69.

'The recogniser should take it.'

The last sentence here differs from the Pali.

Mhs 69....'Jewel or precious things.'

'It should be returned, if later on the owner asks for it'. See Dh 82 above.

Ksy 69....Omits : 'Residence etc.' is in the second paragraph.

'While picking up the jewel or ornaments of jewels, if he so thinks : The picker is going to give it back'.

Msg 49.'···'...except for keeping it inside, with the intention of giving it back when the owner comes and asks for it...'

This text is much shorter than other texts.

Msv 59....'...except in the Vihāra or in the house of a householder.'

'He may take it after having thought thus : I shall give it to him who recognises it.'

Tib 59....'...in a grove or in a dwelling place with the object of restorning it to its owner...' is not quite the same.

Mpt 59.···Ṙatanasaṃsparśaḥ.

SV. V. 59.

If a Bhikṣu obtains a new robe, he should disfigure it with any of these three colours of disfigurement viz., either blue or mud or black. If he does not disfigure his new robe with any of these three colours of disfigurement viz., either blue or mud or black...that is a Pā.

Skt 59.... ...Trayāṇāṃ durvarṇīkaraṇānāṃ : nīlam vā kardamo vā kāḍiśamo vā...

Pali 59.... ...Tiṇṇaṃ dubbaṇṇakaraṇānaṃ ; nīlaṃ vā kaddamaṃ vā kālasāmaṃ vā....

Dh 60., Mhs 77., Msg 48.···Blue, black and the colour of Mu-lan or Magnolia.

Mhs 77....'...to make a mark of three colours.···' This text here is rather short.

Ksy 68.···'If a Bhikṣu gets a new robe without disfiguring it with blue, black or magnolia colours...that is a Pā.'

Msg 48.···Adds : '···if he uses it without disfigurement.'

Msv 68....Blue, mud and red.

'If he uses it without the three colours of disfigurement.'

Tib 58.···Blue, red or orange-coloured.

Mpt 58....Āraktavastropabhogaḥ.

SV. V. 60.

Whatsoever Bhikṣu takes bath within half a month, except on the right occasion···that is a Pā.

Herein this is the right occasion : One and a half month of the remaining Spring, and the first month of summer. These two and half months are called Hot season, and when there[1] is sickness ;

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[1] The 'wind and rain' has been placed at the end in the Skt. and the Pali.

there has been wind and rain; when there is work and when on a journey. This is the right occasion here.

Skt 60...Ardhamāsakaṁ snāyīta :...Tatrāyam samayaḥ··· śeṣo grīṣmaṇāṁ pūrvo māso varṣāṇāṃ ... paridāghasamayaḥ avaśiṣṭaṃ glānasamayaḥ karmasamayo vātasamayo vṛṣṭisamayaḥ ... mārgasamayaḥ...

Pali 57. . ...Orenadhhamāsaṁ nahāyeyya : Tatrāyaṃ samayo : diyaḍḍho māso seso gimhānaṃ'ti vassānassa paṭhamo māso iccete aḍḍhateyyamāsā uṇhasamayo parilāhasamayo...

The rest is like the Skt.

Dh 56....Adds : 'A Bhikṣu who is not sick should observe (this).

It does not mention which months are considered to be the 'Hot season'. This is also happened in *Mhs 70.*, *Ksy 70.*, *Msv 60.*—Pā.

The order of the right occasions here differs from the Pali.

Mhs 70....'Hot time' comes at the end. See Dh 56. above.

Msg 50....The ending words in the Skt 'tatra samayaḥ' is not here.

The rest is like the Sv.

Msv 60....Adds : 'Purposely violates the rule' and 'when there is both wind and rain'. See Dh 56. above.

Tib 60.···'Summer' for 'Spring' of the Sv.

Omits : 'When on a journey'.

Mpt 60.···Snānaprāyaścittikaṃ.

SV. V. 61

Whatsoever Bhikṣu shall deliberately deprive any animal of life — that is a Pā.

Skt 61......Tiryagyonigataṃ prāṇinam jīvitād vyaparopayet.···

Pali 61....···Pāṇam jīvitā voropeyya....

Dh 61,, *Mhs 51.*, *Ksy 61.*, *Msg 61.*, *Msv 61.*, *Tib 61*[1] — The same.

Mpt 61,...Tiryagvadhaḥ.

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1. There is a summary in verse in the Msv. and the Tib. of the following ten rules : 'Brute, regret, finger, sport, together with, frightening, hiding, not formally given, groundless and going on a journey with there being any man.

SV. V. 62.

Whatsoever Bhikṣu shall purposely rouse suspicion in another Bhikṣu and think : 'let this Bhikṣu be vexed even for a moment'. If there is no cause other than this — that is a Pā.

Skt 62....Sañcintya kaukṛtyam upasaṃharet kaccid asya bhikṣor muhūrtam api tāvad aphāṣaṃ bhaved....

Pali 67,......Sañcicca kukkuccaṃ upadaheyya—iti'ssa muhuttam pi aphāsu bhavissatī'ti....

Dh 63....'...purposely vexes another Bhikṣu' only.

This is much simpler in form, not quite like the Pali.

Mhs 52....The same.

Omits : 'If there is no other cause than this'. This is also the case in Ksy. Pā. 62.

Ksy 62...'...to vex and rouse doubt in another Bhikṣu....' This is very simple in form. See Mhs 52 above.

Msg 62. ..'...rouse doubt and repentance...'

The arrangement of words is different.

'If there is no other cause than this'. This is found here but not in the Msgv. ch. 19.

Msv 62. Tib 62....'...somehow speaks deliberately of another monk that he does not feel happiness even for a moment and produces on that account regrets in him...' is not quite the same.

Mpt 62....Kaukṛtyapasaṃhāraḥ.

SV. V. 62.

Whatsoever Bhikṣu shall poke (a person) pressingly[1] with his finger — that is a Pā.

Skt 63....Aṅgulipratodanāt...

Pali 52....Aṅgulipatodake....

Dh 53., Mhs 54, Ksy 63., Msv 63., Tib 63....'...to beat and search — chi-li '

Msg 67....'To touch with the finger'.

Mpt 63,...Aṅgulipratodanaṃ.

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[1] The word 'pressingly' is not found in other texts.

SV. V. 64.

Whatsoever Bhikṣu shall sport in the water — that is Pā.
Skt 54....Udake harṣaṇāt.···
Pali 53.... Udake bassadhamme....
Dh 52 , *Mhs 55*., *Ksy 63*., *Msg 66* , *Msv 64*., *Tib 64*....The same.
Mpt 64...Udakaharṣaṇaṃ.

SV. V. 65.

Whatsoever Bhikṣu shall sleep in the same room with a woman — that is a Pā.
Skt 65.......Mātṛgrāmeṇa sārdhaṃ sahāgāraśayyāṃ kalpayet.
Pali 6.......Mātugāmena sahaseyyaṃ kappeyya....
Dh 4., *Mhs 56*., *Ksy 65*., *Msg 69*., *Msv 95*., *Tib 65*.... The same.
Mpt 65··· Mātṛgrāmeṇa saha svapnaḥ.

SV. V. 66.

Whatsoever Bhikṣu shall frighten another Bhikṣu or cause him to be frightened even for for a joke — that is a Pā
Skt 66.···Bhikṣuṃ bhīṣayed bhīṣāpayed vāntato hāsyaprekṣyam api...
Pali 55....bhikkhuṃ bhiṃsapeyya...
Skt. 'bhīṣapayed' and 'hasyaprekṣyam' is not here.
Dh 55....Same as the Pali.
Mhs 73., *Msg 56*....'···purposely frightens another Bhikṣu.'
Ksy 66. ... Omits : 'Or cause him to be frightened.'
Msv 66.···The same.
Tib 66....'···or makes him, even in fun, be at a loss as what to do...'
This is somewhat different.
Mpt 66. ..Bhīṣaṇaṃ.

SV. V. 67.

Whatsoever Bhikṣu shall hide or cause others to hide a Bhikṣu's bowl, or robe, or key or shoes or needle-case and such-like necessary articles of his life, even though in fun—that is a Pā.

Skt 57.···(Ms. missing)···vā upānahaṃ vā sūcīgharam vā anyatamānyatamaṃ va jīvitapariṣkāram upanidadhyād upanidhāpayed...

Pali 60.:.. pattaṃ vā cīvaraṃ vā nisidanaṃ vā sūcīgharaṃ vā kāyabandhanam vā apanidheyya va apanidhāpeyya vā ..

Omits : 'Key' and 'shoes'.

Adds : 'mat', 'girdle' and 'and such-like...his life,'

Dh 58., *Msg 64.*··· Omits : 'girdle' of the Pali text, otherwise they agree closely with the Pali.

Mhs 78.···Articles are the same as the Pali, but 'girdle' is not here. The rest is like the Sv.

Ksy 68.···'...bowl, or robe or ther necessary articles'.

This is rather short.

Msv 67.···'···hide the bowl, or robe or other necessary aaticles of a bhikṣu or a bhikṣuṇī, or a Śikṣamaṇa or a Śrāmaṇera or a Śrāmaṇeri, except when there are other causes...'.

Tib 67.···'...bowl, robe, mat, needle or girdle or or any other requisites of an ascetic life belonging to a monk, nun, monk pupil, novice-monk or novice-nun, unless there is reason to do so...'.

The first half here resembles the Pali but the latter half is closer to the Msv. From these and such additions, we may presume that both the Msv. and the Tib. were completed at a much later date.

Mpt 67....Gopanam.

SV. V. 68

Whatsoever Bhikṣu who has given a robe to a Bhikṣu or a bhikṣuṇī or Śikṣamaṇa, or a Śrāmaṇera or a Śrāmaṇerī shall continue to make use of it (himself)—that is a Pā.

Skt 68....cīvaram uddiśya tataḥ paścāt (a)pratyuddhārya[1] paribhuṃjīta.

Pali 59...sāmam cīvaraṃ vikappetvā apaccuddhārakam paribhuñjeyya.

The Pali is a bit shorter than the Skt.

Dh 59....'...to put on without askiog the owner—'

Mhs 81....'...take back the "pure gift" robe which has given to...'.

Ksy 59.···'···No other names, but 'Śrāmaṇera' only.

Msg 63.···'···after having properly given away a robe to the five kinds of disciples, shall use it, as if he had not made it over...’ This is very close to the Pali.

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[1] The (a)is not in the Ms. but is added here by us.

Msv 68.···‘When a Bhikṣu is entrusted with a robe for care by another Bhikṣu, shall use it without asking for the owner’s permission—’ This is quite different.

Tib 68.···A‘···having presented a robe to another monk continues to use it as if not formerly given—’

Mpt 68.···Apratyuddhāryaparibhogaḥ.

SV. V. 69.

Whatsoever Bhikṣu shall harass a Bhikṣu with a (charge of) Saṃghāvaśeṣa without ground—that is a Pā.

Skt 69.··· ···Amūlakena saṃghāvaśeṣeṇa dharmeṇa dharmeṇānudhvaṁśayet.

Pali 79.···Amūlakena saṅghādisesena anuddhaṁseyya.

Dh 80.’ *Msg 90.*···Adds : ‘Being angry and displeased’. This addition is not found in the Pali.

Mhs 75.···The same.

Ksy 58.···Adds : ‘Dharma’. See Skt 69—Pā.

Msv 69., *Tib 69.*···Adds : ‘···knowing that Bhikṣu to be pure and without violating any rule but on account of being angry or displeased with him.’

Mpt 69.···Amūlakabhyākhyānam.

SV. V. 70.

Whatsoever Bhikṣu shall, by appointment, journey along the same road with a woman, even upto the next village — that is a Pā.

Skt 70.... ...Mātṛgrāmena sārdhaṃ saṃvidhāya samānamārgaṃ pratipadyeta···

Pali 67.... Mātugāmena sadhhiṃ samvidhāya ekaddhānamaggaṃ paṭipajjeyya...

Dh 30.... The same.

Mhs 67.... ‘···from this village’.

Ksy 60.... Omits ; ‘By appointment’.

Msg 68.··· ‘Even down to a village’.

Msv 70., Tib 70.... Omits : 'By appointment' ; adds : 'Without another man'.

Mpt 70.... Apuruṣayā striyā mārgagamanaṃ.

SV. V. 71.[1]

Whatsoever Bhikṣu shall, by appointment, travel along the same road with a caravan of robbers, even as far as the next village ... that is a Pā.

Skt 71.... ...Steyasārthena sārdhaṃ saṃvidhāya samānamārgaṃ pratipadyet...

Pali 66.··· ...Jānaṃ theyyasatthena saddhiṃ samvidhāya ekaddhānamaggaṃ paṭipajjeyya...

'Jānam' is not in the Sv and the Skt.

Dh 67.... This agrees with the Pali.

Mhs 66.· · 'From this village to another village.'

Ksy 71.··· Omits : 'By appointment'.

Msg 72.... Adds : 'Knowing' and 'even down to a village'.

Msv 71.··· Adds : 'With merchants' ; Omits : 'By appintment'.

Tib 71[1] .··· The same.

Mpt 71.... Steyasārthagamanaṃ.

SV. V. 72.

Whatsoever Bhikṣu shall confer the higher ordination upon a person whose age is below twenty — that is a Pā.

The ordination of the person is invalid and the Bhikṣus are blameworthy. This is right course in this case.

Skt 72.··· ...Aparipūrṇaviṃśadvarṣaṃ pudgalaṃ··· ikabhāvenopassaṃpādayet,

Pali 65.... ...jānaṃ ūnavīsativassaṃ puggalam upasaṃpādeyya, so ca puggalo anupasaṃpanno...

Dh 65.... '...higher ordination may be conferred upon a person who is 20 years old, but if a Bhikṣu knowingly confers ordination on a person below twenty— that is a Pā.

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1. There is a summary in verse in the Msv and the Tib. for the following ten rules ;— 'Robbers, under twenty years of age, digging, invitation, training, quarrelling, going away without saying anything, discourtesy, drinking and at a wrong time.'

The ordination of the person is invalid and the other Bhikṣus may also scold him for his ignorance.'

This is quite different from the Sv. and the Pali.

Mhs 61., Ksy 72., Msg 71.··· Adds : 'Knowingly.'

Ksy 72.... 'The Bhikṣusaṃgha is guilty (for this)'.

Msg 71.··· '···this person cannot be called to have received the higher ordination...'

Msv 72.··· Adds : 'To enter into the Bhikṣuhood'.

Language is slightly different here,

Tib 72.... '...the monks too are disgraced'.

Mpt 72.··· Ūnaviṃśavarṣopasaṃpādanaṃ.

SV. V. 73.

Whatsoever Bhikṣu shall dig the ground with his own hands or employ a person to dig it or give hints, saying : 'You dig this.'— that is a Pā.

Skt 73.··· ...Pṛthivīm khanyāt khānayed vā ; or the other reading Var. XIII : Bhikṣuḥ svahastaṃ pṛthivīm khanyāt khānayed vā imaṃ khanaivaṃ vadet.

The latter is closer to the Chinese Sv.

Pali 10··· Pathaviṃ khaṇeyya vā khaṇāpeyya vā···

Dh 10., Ksy 74., Msv 73., Tib 73....Omits : 'Or give hints··· dig this'.

Mhs 59. ··· '···or cause others to dig it by saying : "You dig this."

Msg 73. ...The same.

Mpt 73. ·· Khananaṃ.

SV. V. 74.

A Bhikṣu may accept an invitation for four[1] months. If he accepts it beyond that limit unless there is a perpetual invitation, repeated invitation or a special invitation—that is a Pā.

Skt 74. ... ... Cāturmāsikā Bhikṣuṇā pravāraṇa svīkartavyā...

Pali 47. ... Agilānena Bhikkhunā cātumāsapaccayapavāraṇā sāditabbā···

The Skt : 'Nityapravāraṇāyā' and 'Pratyayapravāraṇāyā' absent here. 'Paccaya...with regard to the requisites'and 'if the Bhikṣu is not sick' and are additions.

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[1] The word 'self-satisfying' is added to each invitation here.

Dh 47. ... 'A Bhikṣu who is not sick...with regard to the giving of medicine.'[1]

Adds : 'A standing invitation for life.' This is also found in Ksy 73. ··· Pā.

Here does not agree with the Pali.

Mhs 62. ··· 'An invitation of four months for medicine' and 'an invitation sent by himself'

Ksy 73. ... Adds : 'If the Bhikṣu is not sick.' See Dh 47 above.

Msg 74. ... Adds : 'Four months of special invitation'.

The text here is rather short.

Msv 74. ... adds 'Invitation of earnest request.'

Tib 74. ... Four exceptions : Separate, repeated, on a special occasion and perpetual invitation.

Order differs from the Sv.

Mpt 74. ... Pravāritārthātisevā.

SV. V. 75.

Whatsoever Bhikṣu when the recitation of the Prātimokṣa is going on, shall say : 'I have not yet learnt this rule, I shall first make inquiries concerning it from those Bhikṣus who are experts in the reciting of Sūtra, Vinaya and Abhidharma that is a Pā.

If a Bhikṣu who is desirous of getting benefit of Dharma, he should learn (the rules) of the Prātimokṣa and also should ask the Bhikṣus expert in the recitation of Sūtra, Vinaya and Abhidharma by saying : 'O venerable sir, what is the meaning of this ?'

This is the proper way here.

Skt 75. ... The version here does not quite agree with the Chinese Sv. For the words uttered by the Bhikṣu are : 'Nāhaṃ pudgalānāṃ mūḍhānāṃ vacanāni śikṣiṣyāmi nyān ahaṃ Bhikṣuṃ prakṣyāmi···'

The other reading is closer to the Ch. Sv. especially the last portion viz., 'Idaṃ bhadanta katham asya bhāṣitasya ko'rtha ... Iyaṃ tatra samīci.'[2]

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[1] See SBE. Vol. XIII. p. 48, note 1.

[2] See JA. 1913 Nov-Dec. p. 521, note 1.

The word 'mātṛkādharā' translated as 'abhidharmadharā' in the Sv.

Pali 71. ... This text is quite different from both the Skt. and the Sv. The utterence of the Bhikṣu is : 'Na tāvā'ham āvuso etasmiṃ sikkhāpade sikkhissāmi yāva na aññaṃ Bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmī'ti'.

Skt 'Sūtradharā' and 'mātṛkādharā' absent here.

Dh 71. ··· This mostly agrees with the Pali ; the last portion is much simpler. It says : 'He who is desirous of learning, should ask'. Cf Pali : 'Sikkhamānena Bhikkhave, Bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ.'

Mhs 63. ... 'If a Bhikṣu is admonished by the Bhikṣus in accordance with the Dharma after he had violated the rules many a time and shall say...'.

'Sūtradharā' absent here.

'If the Bhikṣu desires to be understood, he should ask the Dharmadharā and Vinayadharā'.

Ksy 75. ... This agrees with the first Skt reading : 'Nāham pudgalānāṃ ... etc.' very closely, even the word 'mātṛkādharā' is here. However this text begins with : 'If a Bhikṣu says to another Bhikṣu thus : You should learn this rule.' Which differs from the Skt. See Msv 75 below.

Msg 75.··· 'If a Bhikṣu speaks to another Bhikṣu thus : "Sir, you should learn and should not commit offences classified in the five divisions". Should that Bhikṣu reply : "I do not obey your words. If I see other Elders who are pure in the organs, learned, practised according to the Dharma and had deep-understanding, I shall ask them and practise whatever they may tell me to, except on other occasions — that is a Pā.

'Herein this is the other occasion : If a Bhikṣu who is desirous of getting benefit of the Dharma he should learn as well as ask other Bhikṣus'.

This text is more extensive in proportion to the other texts, although usually it is not the case.

Msv 75.... Roughly agrees with the first Skt. reading. Cf. Ksy 75....Pā.

The beginning is like that of Ksy 75....Pā.

'Those who are masters in the Tripiṭaka'.

Tib 75.... 'Whatsoever monk being addressed by a company of monks thus: "Brother, you should train yourself in this course of study, should answer thus: "By your words I shall not submit myself to the training until I have made enquiries of Laws, precepts and tables of contents: You are like children unwise unlearned and stupid" — commits....

'A monk, even if he is desirous of attaining omniscience, should submit himself to the training. The monks who are depositaries of laws, precipts and tables of contents should also be interrogated.'

This even differs in some places from the Msv Pā. 75.

Mpt 76....Śikṣopasaṁhārapratikṣepaḥ.

SV. V. 76.

Whatsoever Bhikṣu shall stand in silence in a covered place overhearing when Bhikṣus are quarrelling, or making a disturbance or engaged in a dispute, with the following intention: I shall keep in mind whatsoever the Bhikṣus will utter — that is a Pā.

Skt 76.......Bhikṣūṇāṃ kalahajātānaṃ bhaṇḍanajātānāṃ... tūṣṇīm upaśrutikas tiṣṭhed.···

Pali 78.......bhikkhūnaṃ bhaṇḍanajātanaṃ kalahajātānaṃ vivadāpannānaṃ upassutiṃ tiṭṭheyya....

Skt 'Gṛhītānāṃ' and dhārayiṣyāmīti' are absent here.

'Etadeva paccayaṃ karitvā' is not in the Skt. and the Sv.

Dh 77., Ksy 76 ...'...knowing that other Bhikṣus are quarrelling, shall hear one Bhikṣu's words and tell them to another...'

Mhs 60.···The beginning: 'Having quarrelled together with and listened to silently' is different from the Sv.

Msg 78.... Agrees with the Pali.

Msv 76.... The content here is much developed and enlarged. For instance, the intention of the Bhikṣu's overhearing is to cause other Bhikṣus to fight and quarrel which we do not find in other texts.

Tib 76.··· 'Sits in silence overhearing'.

This does not agree with the Msv.

Mpt 75.... Upaśravagataṃ.

SV. V. 77.

Whatsoever Bhikṣu, when the Saṃgha is engaged in conducting an enquiry, shall silently rise from his seat and go away......that is a Pā.

Skt 77....··· gatāyāṃ kathāyāṃ vartamānāyāṃ tūṣṇīm utthāya prakramet samtaṃ Bhikṣum anavapṛchya.···

Pali 80.·····...Saṅghe vinicchayakathāya vattamānaya chandaṃ adatvā uṭṭhāyāsanā pakkameyya.

Skt 'tuṣṇīm' absent here.

Both the Skt. and Pali texts are not quite the same as the Sv.

Dh 75., *Mhs 53*....The same but adds: 'Without giving consent'.

Ksy 77....'... when the Saṃgha is reciting the Vinaya rules, shall not give his consent but go away silently....'

Msg 79.··· Adds : 'Without giving his consent' and 'goes away without informing others'.

Msv 77....'...knowing that that the Saṃgha is making an inquiry in accordance with the Dharma ... without informing the Bhikṣus who are present, except when there is a cause....' This is somewhat enlarged.

Tib 77....'... Without saying anything to the monks who remain unless there is reason to do so······'

Mpt 77.... Tūṣṇīṃviprakramaṇaṃ.

SV. V. 78

Whatsoever Bhikṣu shall show disrespect to other Bhikṣus — that is a Pā.

Skt 78.··· Anādaravṛttāt...

Pali 54...Anādariye···

Dh 54. ..'...does note accept admonition'.

Mhs 58...'...disrespect to his teacher and the precepts'.

Ksy 78., *Msv 78*... 'Disrespect' only.

Msg 77... The same.

Tib 78...'...does not show any courtesy,.

Mpt 78...Anādaravṛttaṃ.

SV. V. 79.

Whatsoever Bhikṣu shall drink liquors···that is a Pā.

Skt 79... Surāmaireyamadyapānāt.

Pali 51...Surameraуapāne.

Dh 51.. *Mhs 57*., *Ksy 72*., *Msv 79*... The same.

Msg 76... 'Drinks[1] or sip wine'

Tib 79... '... drinks corn-beer or distilled liquor so as to be intoxicated...'

Mpt 79... Surāmaireyamadyapānam.

SV. V. 80.

Whatsoever Bhikṣu shall, out of hours, enter a village, without having informed other good Bhikṣus, unless there is a cause···that is a Pā.

Skt 80 .. ... Akāle grāmaṃ praviśet santam anavapṛchya···

Pali 85... ... Santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ paviseyya···

The order of words here differs from the Skt.

Dh 83 , *Ksy 80*... Omits 'good'.

Mhs 83... Adds : 'A cause means when one is in danger. This is called cause'.

Msg 80... Adds : 'In the residence of the forest'.

'Except there is an urgent matter'.

Msv 80., *Tib 80*.... Omits : 'Good' ; the same.

Mpt 80.... Akāla-caryā.

SV. V. 81.

When a Bhikṣu has been invited to a dinner, if he goes to another family (for food) either before or after that dinner···that is a Pā.

Skt 81.... ... pūrvanimantritaḥ pūrvabhaktaṃ paścādbhaktaṃ kuleṣu cāritram āpadyeta···

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[1] The Msgv. ch. 20 says: 'Whatsoever Bhikṣu drinks wine made of molasses... that is a Pā

Pati 46.... ...nimantito sabhatto samāno santaṃ Bhikkhuṃ anapuccha purebhattaṃ va pacchabhattaṃ va kulesu cārittam āpajjeyya...

Adds : 'Cīvaradānasamayo, cīvarakarasamayo...ayaṃ tattha samayo.'

Dh 42....Agrees with the Pali, but adds : 'At the time of illness'.

Mhs 82.... Adds : 'Not informing other Bhikṣus, unless there is a cause···that is a Pā. A cause means at the robe-time. This is called a cause.'

Ksy 81.... Adds : '...without having informed other Bhikṣus.'

Msg 81...'... in a place of taking meals together.'

Adds : 'Except at the robe-time'.

Msv[1] *81*.... Adds : '...without giving information.'

Tib 81,...Adds : 'Without saying anything to the inviter.'

Mpt 81.···Kulacaryā.

SV. V. 82.

Whatever Bhikṣu very early in the morning before the rise of the dawn, when jewels have not yet been collected is seen going away from the threshold or by the side of the threshold of an anointed Kṣatriya king unless there is a great cause—that is a Pā.

Skt 82.···aniṣkrānte rājñi anirgṛhitesu ratneṣu indrakīle vā indrakīlabhūmim vā samatikramed···

Pali 13.···anikkhantarājake aniggataratanake pubbe ā appaṭisaṁvidito indakhīlam atikkameyya...

Pubbe appaṭisamvidito' is not in the Skt.

Skt : 'Indrakīlabhūmiṁ' absent here.

Tho Eng. translation has 'When the King has not gone forth, and the Queen has not withdrawn.' We consider this to be misleading See SBE. vol. XIII. p. 52 and note 2. See introduction sec. V. p. lix.

Dh 81.···Omits : 'Very early in the morning before the rise of the dawn.'

Adds : 'The King has not yet come out.'

'If he enters into the threshold of the palace.'

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[1] There is a summary in verse in the Msv. and the Tib :...'Receiving meal, dawn, first time, needle-case, mat, itches, garment, and the Sugata's robe.' The items represented by nos. 85 and 86 viz. 'bedstead' and 'staffed with cotton' are omitted in the English translation of the Tib. text.

Mhs 65.···This closely agrees with the Dh. Pā. 81., but omits: 'an anointed Kṣatriya' to the subject 'King.'

Ksy 82.···Omits: 'When jewels have not yet been collected.'

'·· enters into the gate of the place when the King has not yet come out.'

Msg 82....'If a Bhikṣu enters into the gate of the palaces when the queen has not yet kept aside the jewels. Even if he passes the threshold of the gate—that is a Pā.'

This reading is rather different.

Msv 82....Adds: 'And jewel-like articles.'

'Enters into the threshold of the palace.'

Tib 82.···Adds: 'And things considered as jewels,'

'...is seen going away from the door or threshold of the house.'

Mpt 82...Rājakularātricaryā.

SV. V. 83.

Whatsoever Bhiksu, when the Prātimokṣa is being recited shall speak thus: 'Now for the first time do I notice that this rule, is included in the Prātimokṣa-sūtra and being recited each half month.' If the other Bhikṣus knew that he had sat in the assembly of Prātimokṣa-recitation for two or three times, not to say oftener, that Bhikṣu, is not only not made free on account of his ignorance, is to be dealt with according to the Dharma for the offence into which he has fallen. He should be scolded so that he may have regret:" O venerable sir, this is a loss[1] to you, you are not good, when the Prātimokṣa is being recited, you have no respect for it. You have not harboured such a thought that there is indeed such a thing, you do not value it, you do not get it impressed on your mind, you do not meditate on it with all your heart and you do not incline your ear to listen to the Dharma and act accordingly."—that is a Pā.

Skt 83.······Bhikṣur prātimokṣasūtre uddiśyamāne evaṃ vaded idānīm ahaṃ jānāmi···

Ms. is incomplete.

Pali 73.······Bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya — idāne' va kho āvuso aham ājānāmi,···

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[1] Cf. Skt 'Durlabdho na sulabdho.'

The Sv. 'each half month' does not appear at the beginning.

Words of scolding are much simpler in this text.

'Uttariṃ cā'ssa moho āropetabbo' is different from the Sv: 'He should be scolded so that...etc.'

Dh 73.···The first portion like that of the Sv. but language differs, and the last portion is more or less like the Pali.

Mhs 64....Adds: 'Uposatho'.

'...his ignorance should be scolded that his practice is not good when the Prātimokṣa is being recited, he does not listen to it attentively and keeps it in mind—that is a Pā.

Ksy 83....Besides the proper punishment, the text here has given: 'Further, a scolding for negligence (lit. nirveda?) should be added.' That is the scolding by other Bhikṣus for his carelessness.

The last portion is more extensive in proportion to the Pali text and somewhat closer to the Sv.

Msg 92....Adds: 'Sūtra' besides the Prātimokṣa-sūtra.

The first portion is the same but the last portion is simpler than the Sv.

Msv 83....'Each half-month' comes at the beginning, so also in the Tib. Pā. 83.

We have here and in the Tib. Pā. 83 more direct speeches than the Sv.

'Should be confessed in accordance with the Dharma' for Sv. 'should be dealt with.···'

Adds; 'O Āyuṣman, this Dharma is wonderful and you cannot afford to miss it'.

The last portion is nearly the same.

Tib 83....'This rule is embodied in the scripture and is included in it'.

'O brother, this is an evil, this is a loss to you that when the So-sor-thar-pa is recited you do not listen to it with reverence, you do not consider it something superior and holy, you do not attend it with care.···'

Mpt 83....Śikṣāpadadravyatāvyavacāraḥ.

SV. V. 84.

Whatsoever Bhikṣu shall have a needle-case made of bone, or ivory,[1] or horn—that is a Pā.

Skt 84.......asthimayaṃ dantamayaṃ viṣāṇamayaṃ vā sūcigharaṃ kārayet....

Pali 86,......aṭṭhimayaṃ vā dantamayaṃ vā visanamayaṃ sūcigharaṃ kārāpeyya.···

Adds: 'Bhaddanakām',

Dh 86., Ksy 84. ... Adds: 'If it is completed.'

Mhs 86. ... The same.

Msg 83. ... Adds: 'When it is broken.'

Msv 84., Tib 34. ··· Adds: 'It should be broken, if it is ready.'

Mpt 84. ... Sūcigṛhakasaṁpādanam.

SV. V. 85.

Whatsoever Bhikṣu, shall have a chair or bed made, it should be made with legs eight inches[2] in height, exclusive of the portion inside the bed or chair. If he exceeds that limit that is a Pā.

Skt 85. ··· ... Pīṭham vā Bhikṣuṇā mañcam vā kārayatā sugatāṣṭāṅguliḥ pramāṇā pādā kārayitavyā...

'Sugatāṣṭāṅguliḥ ··· etc.' is omitted in the Sv.

Pali 87. ... ... Mañcam vā piṭham vā kārāyamānena aṭṭhaṁgulapādakam kāretabbam sugatāṅgulena.

Adds: 'Chedanakam.'

Dh 84. ··· 'Making a rope-bed or wooden bed'.

'Eight fingers of the Tathāgata's finger in height, except the portion inside and above the joint hole that has been cut off.'

Mhs 85. ··· ... is himselt making a rope-bed or wooden bed for sitting or sleeping.'

Ksy 85. ··· 'Rope-bed or wooden bed.'

Msg 84. ... Omits: 'Bed or chair.'

'If it is cut beyond the limit.'

Msv 85. ··· 'Making big or small beds.'

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[1] Literally it means 'tooth'. The Svv. ch. 18. Pa. 84 adds: 'Trunk' besides tooth'.

[2] Literally it means: 'finger-breadths.'

'If it exceeds the limit, it should be cut oft.'

Tib 85. ... Adds : 'Made for the monkhood,, and 'the excessive portion of the bedstead or chair so made, must be cut off..

Mpt 85. ··· Pādakasampādanam.

SV. V. 86.

Whatsoever Bhikṣu shall stuff or cause to be stuffed a mattress (bed) with cotton that is a Pā.

Skt 86. ... ... Tūlasaṃstṛtām śayyām avanahed avanāhayed vā...

Pali 88. ... Mañcam vā piṭham vā tulonaddham kārāpeyya...

Adds : 'Uddālanakaṃ ··· the stuffing shall be torn out' and 'or chair'.

The causative is not here.

Dh 85. ... ' to stuff a rope-bed or a wooden bed or a carpet or a carpet or a mattress···'.

Mhs 84. ··· '...to stuff a rope-bed or a chair··· '.

Ksy 85. ... '...to stuff a rope-bed or wooden bed, with cotton... if it is ready'.

Msg 85. ··· '···to stuff a mattress with cotton either for sitting or for sleep. That is a Pā., even if it has been taken out.'

Msv 86. ···'... to stuff a bed or a chair for the Saṁgha with cotton (from the tree) the stuffing should be taken out.

Tib 86.... Like the Msv. Pa. 86., but the causative is here.

Mpt 86... Avanahaḥ

SV. V. 87.

Whatsoever Bhikṣu, is having a garment made for the rainy season,[1] it must be of the right measure. Herein this is the right measure : in length six spans and in breadth two spans and half, according to the Sugata's span. If he exceeds that limit···that is a Pā.

Skt 87...Varṣāśāṭicīvaram....dīrghataḥ ṣaḍ vitastayaḥ sugatavitastyā, tiryak sārdhe dve···

Pali 91...Vassikassāṭikam···dīghaso cha vidatthiye sugatavidatthiyā, tiriyam aḍḍhateyyā ··

Adds : Chedanakaṁ···should be cut down.

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[1] Literally 'Yu yu yi 'means : A robe for bathing in the rain.

Dh 89., Ksy 89...The same.

Mhs 89... 'In length 5 spans of the Sugata's span'

Msg 88.,-Msv 89., Tib. 89.,...Adds : 'It should be cut off'

Msg 88... Varṣāśāṭīgataṃ.

SV. V. 88.

Whatsoever Bhikṣu is having an itch-cloth[1] made, it must be made of the right measure. Herein this is the right measure : In length four spans and in breadth two spans and half according to the Sugata's span. If he exceeds that limit···that is a Pā.

Skt 89 ... Kaṇḍupraticchādanam...dīrghtaś catasro vitastayaḥ sugatavitastyā tiriyam dve···

Pali 90....Kaṇḍupaticchādaniṃ···dighaso catasso vidatthiyo sugatavidatthiyā tiryag dve vidatthiyo···

Adds : 'Chedanakaṃ'.

Ds 88., Mhs 88., Ksy 89....'Cloth for covering boils.' Measurement is the same.

Msg 87... Omits : 'Should be in the right measure.'

Adds : 'It should be cut off.'

Msv 83.. Tib 88.... Adds : 'it should be cut off.'

Mpt 89... Kaṇḍupraticchādanagataṃ.

SV. V. 89

Whatsoever Bhikṣu is desirous of making a rug (to sit upon) it should be made of right measure. Herein this is the right measure : in length two spans and in breadth one span and a half or adds one span to the border[2] according to the Sugata's span. If he exceeds that limit···that is a Pā.

Skt 89... ... niṣīdanam...dīrghato vitasti dve sugatavitastyā tiryak sārdhavitastir daśānañ ca vitastis···

Pali 89... Nisīdanam···dīghaso dve vidatthiyo sugatavidatthiyā, tiriyam diyaḍḍham dasā vidatthi···

Dh 87., Ksy 87...'Adds half span each to the length and breadth.

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[1] Literarlly it means 'cloth for covering the body.'

[2] Daśā—means 'thread and border.' Here we take the sense of the latter, though the text takes the former.

Mhs 87... 'Or adds one span to the border (square). The same.

Msg 86...'Adds one span more'.

Msv 87...'Adds one span to the length'.

Adds : 'It should be cut off'. This is also the same case in Tib. Pñ. 87.

Tib 87...'And one span in the borders'. See Msv. 87 above.

Mpt 87...Niṣadanagatam.

SV. V. 90.

Whatsoever Bhikṣu is going to have a robe made of the dimensions of the Sugata's robe, if he makes it larger—that is a Pā.

Herein this is the measure of the Sugata's robe : in length nine spans and in breadth six spans, according to the Sugata's span.

This is the measure of the Sugata robe.

Venerable sirs, the ninety Pātayantika Rules have been recited. In respect of them I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time I ask the venerable ones, 'Are you pure in this matter ?'

The venerable ones are pure herein. Therefore, do they keep silence. Thus do I observe.

Skt 90.......Sugatacīvarapramāṇam...dīrghato nava vitastayaḥ ..

Ms. is incomplete.

Pali 92.......sugatacīvarappamāṇam...dīghaso nava vidatthiyo, tiriyam cha vidatthiyo...

Adds : 'Chedanakam'.

Dh 90....Ten spans in length'.

The composition here differs from the Sv.

Mhs 90., Ksy 90....The same.

Msg 89....The same, but the language is simpler.

Msv 90., Tib 90....'The spans in length'.

Mpt 90....Sugatacīvaragatam.

VI

The Four Pratideśanīya Dharmas.

SV. VI. 1.

Here are, venerable sirs, the four Pratideśanīya (Pali : Pāṭidesanīya) Dharmas as known from the Prātimokṣa recited each half month.

1.

Whatsoever Bhikṣu, being without illness shall accept food with his own hand from a bhikṣuṇī who is in the house of the lay disciple and is not related to him, that bhikṣu should confess his sin to the bhikṣus, saying : 'I have fallen, venerable sirs, into a blameworthy and unbecoming offence, which ought to be confessed ; and now I confess it.' This is the first[1] Pratideśanīya Dharma.

Skt 1.……ajñātyā bhikṣuṇyāḥ santikāt svahastaṃ khādanīyabhojanīyaṃ pratigṛhya khādet vā bhuñjīta vā pratideśayitavyaṃ…

This is simpler than the Sv.

Pali 1.……aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato khādaniyaṃ vā bhojaniyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuṃjeyya vā…

'Antaragharaṃ paviṭṭhāya' is not found in the Skt.

Dh I.… 'If a bhikṣu enters into a village…'

Omits : 'The first.' See Mhs 1. below.

Mhs I.…'If a bhikṣu, being without illness…in the street or in in the lane…'

'This is called Pratideśanīya Dharma'. This is used at the end throughout the Four Pd. Dharmas. It is also the case with Dh., Ksy., and Msg.

Ksy 1.…Same as the Dh. Pd. 1. See Mhs 1. above.

Msg 2.…Omits : 'With his own hand.' and '…unbecoming, which ought to be confessed ; and now I confess it.' throughout the four Pd. dharmas.

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[1] This ending is not found in both the Skt. and the Pali throughout the four Pd, dharmas. Cf. Mhs I. below.

'If a bhikṣu, without being sick, lives in the house of a lay disciple...'

'Whether eat or bite' s. d. See also Mhs 1. above.

Msv[1] *I.*, *Tib 1*....'...when a nun not related to him is on the highway during her visit to a village for alms, accepts from her with his own hand food, either soft or hard, and drinks or eats it, he should go to the grove outside and make a confession...'

'These Bhikṣus after returning to their residence outside the village should go to other bhikṣu's place and say separately......'
This is used throughout the 4 Pd. dharmas.

Mpt 1. ..Bhikṣuṇīpiṇḍakagrahaṇam.

SV. VI. 2.

When many bhikṣus invited to a layman's house are eating, if there is a bhikṣuṇī staying and giving directions : "Give rice to this bhikṣu, give soup to this bhikṣu,' the bhikṣus should speak to her thus : "Stand aside, sister, for a little while till the bhikṣus have finished eating." If even a single bhikṣu does not dare to exhort the bhikṣuni, saying : "Stand aside, sister, for a little while, till the bhikṣus have finished eating", those bhikṣus should confess to other bhikṣus, saying, 'We have fallen, venerable sirs, into a blameworthy offence, unbecoming, which ought to be confessed ; and now we confess it."

This is the second Pd. dharma.

Skt 2.......sā bhikṣuṇī bhikṣubhir evaṃ syād vacanīyā... āgamaya tāva···(Ms. is incomplete).

Pali 2....Tehi bhikkhūhi sā bhikkhunī apasādetabbā···apasajja tāva bhaginī yava bhikkhu bhuñjantī'ti...

Dh 2....'Give soup to so and so, give rice to so and so '

Mhs 2....Adds : 'Give instructions to the server to serve more.'

The words that should be spoken to the bhikṣuni are omitted in the second time here.

Ksy 2....Adds : 'To give it again and again'.

Other portions like the Mhs. Pā. 2.

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[1] (See the previous page) A summary : 'Village, another house, learner's household and solitary place......'

Msg 3.... Adds : 'Or fish or meat'.

Msv 2.... 'This bhikṣu may be given much food and excellent eatables and drinkables.'

Language at the end is quite different. 'Pd. dharma' has been translated as 'The dharma of speaking face to face'.

Tib 2....Adds : 'Here give pulses, here give again'.

'...going to an outside grove should make a confession to the monks thus...'... 'We have committed a low and unbecoming act....

Mpt 2.... Paṅktivaiṣamyavādānivaritabhuktiḥ.

SV. VI. 3.

There are families, which the Saṃgha has declared to be families under discipline[1] (Śaikṣasaṃvṛtisaṃmatāni). If a bhikṣu knowing that such families have been declared by the Saṃgha to be families under discipline shall receive food and eatables (from them) with his own hand without previous invitation, that bhikṣu should confess to other bhikṣus, saying, 'I have fallen, venerable sirs, into a blameworthy offence, unbecoming, which ought to be confessed ; and now I confess it'.

This is the third Pd. dharma.

Skt 3.... ...tathārūpebhyaḥ kulebhyaḥ śaikṣasaṃvṛtisaṃmatebhyah pūrvam animantritaḥ sa khādanīya bhojanīyaṃ pratigṛhṇīyāt....

Pali 3.... ...tathārūpesu sekhasaṃmatesu kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā....

Adds : 'Agilāno' and 'khādeyya vā bhuñjeyya vā paṭidesetabbaṃ'.

Dh 3., Mhs 3., Ksy 3.... Adds : 'Without being sick'.

Msg 4.... The ending portion is much simpler than the Sv.

'Whether eat or bite.'

Msv 3.... For differences see Msv pd. 1. compared.

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[1] The Svv. ch. 19 tells us that if a donor knows no limit of giving away his wealth for the Saṃgha and thereby he becomes poor, the Saṃgha should formally declare that the bhikṣus, bhikṣuṇīs etc. should not enter into his house and accept food with their own hands.

Tib 3.... '...in a learner's household which has been declared by the monkhood to be under learner's regulation...'

For other portions, see Tib. Pd. 2. above.

Mpt 3.... Kulaśikṣābhaṅgapravṛttiḥ.

SV. VI. 4.

There are forest-dwellings of the Saṃgha which are held to be insecure and dangerous. If a bhikṣu knowing beforehand such forest dwellings held to be insecure and dangerous, shall accept eatables and drinkables not outside the Ārāma but inside the Ārāma, without the sanction of the Saṃgha (Saṃghakarma), this bhikṣu should confess to other bhikṣus, saying, "I have fallen, venerable sirs, into a blameworthy offence, unbecoming, which ought to be confessed ; and now I confess it."

This is the fourth Pd. dharma.

Venerable sirs, the Four Pratideśanīya Dharmas have been recited.

Now I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time, I ask the venerable ones, 'Are you pure in this matter ?'

The venerable ones are pure herein ; therefore do they keep silence.

Thus do I observe.

Skt 4.... Yāni punas tāny āraṇyakāni śayyāsanāni bhavanti sāśamkasaṃmatāni sapratibhayāni....

'Saṃghakarma' is ab. here.

The following lines : '...pūrvam apratisamvit samāno bahir ārāmasya khādanīyabhojanīyaṃ svahastaṃ pratigṛhya aglāno khādet vā bhuñjīta vā' are quite differet from the Sv.

*Pali 4....*Yāni kho pana tāni āraññakāni senāsanāni sāsaṃkasaṃtāni sappaṭibhayāni...

The lines below nearly agree with the Skt. but not the Sv : '... tathārupesu senāsanesu viharanto pubbe appaṭividitaṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuṃjeyya vā paṭidesetabbaṃ'.

Dh 4.... Adds : 'Out of the way', 'without previously informing the donors' and 'with his own hand when he is not sick'.

Mhs 4.··· 'Without previous investigation'.

Omits the part that the bhikṣu knows the place to be held dangerous. This is also ths case with Ksy. Pd. 4., and Msg Pd. 1.

Adds : 'With his own hand when he is not sick'.

Msg 1.··· Omits : 'Held to be insecure and dangerous'.

'Without previous notice or information'.

Adds : 'not sick'. See Mhs 4. above.

Msv 4.... 'Whatsoever bhikṣu, while he is dwelling in a place in the forest which is considered to be insecure and dangerous shall, receive various kinds of food outside his residence, without previously sending persons to see whether there are signs of danger, that bhikṣu should return to his residence and go to the place of the bhikṣus...'

Tib 4.... '...dwelling in a hermitage situated in a region which is solitary, insecure and beset with various dangers, accepts food, soft or hard, of which he was not previously informed, in the outside grove (the life of the man who offers food being thus exposed to danger), and drinks or eats it, should go to the outside grove and make a confession...'

This is different from the Msv.

Mpt 4.... Vanavicayagataṃ.

VII.

SAMBAHULĀḤ ŚAIKṢA DHARMAS.

SV. VII. 1.

Here are, venerable sirs, the many Śaikṣa (Pāli . Sekhiya) Dharmas as known from the Prātimokṣa recited each half month.

1.

Not to wear the inner garment[1] too high — that should be observed.

Skt 1.... Nātyutkṛṣṭaṃ cīvaraṃ[2] nivāsayiṣyāma iti śikṣā karaṇīyā.

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[1] The VNS. Sk. 2. has a transliteration of Nivasanaṃ — an undergarment.

[2] (See previous page) From here onwards upto the 12th Sk. the 'cīvara' may be understood to be something in the nature of an 'undergarment' after Ch. version, otherwise we shall not be able to explain the 13—15 Sk. dharmas in the Skt.

The translation of this would be : 'We shall not wear the robe too high — that ought to be observed'.

Pali., Dh., Msg. ··· Nil, from Sv. Sk. 1 to 11.

Mhs 1., Ksy 1.... The same.

Msv 2.... 'The undergarment (skirt) will not be too high'.

Tib 2.... 'I shall put on my under-garment so that it is not tucked up too much'.

Mpt 2.... Nātyutkṛṣṭaṃ.

SV. VII. 2.

Not to wear the inner garment too low — that should observed.

Skt 2.... Nātyavakṛṣṭaṃ cīvaraṃ nivāsayiṣyāma...

Mhs 2., Ksy 2., Msv 3.... The same.

Tib 3.... 'Not let it down too much'.

Mpt 3.... Nātyavakṛṣṭaṃ.

SV. VII. 3.

Not to wear the inner garment in disorder...that should be observed.

Skt 3.... Na vikīrṇaṃ cīvaraṃ nivāsayiṣyāma...

Mhs 3.... The same.

Ksy 3.··· 'Wear the inner garment in good order'.

Msv., Tib , Mpt.... Nil.

SV. VII. 4.

Not to wear the inner garment like the head of an axe — that should be observed.

Skt 4... Na nāgaśīrṣakaṃ cīvaraṃ nivāsayiṣyāma...

'Like the head of a snake'.

Mhs., Ksy.··· Nil.

Msv 5., Tib 7.··· 'Like the head of a snake.'

Mpt 7.... Na nāga-śiṣakaṃ nivāsanaṃ nivāsayiṣyāmīti.···

Here the singular number of the person is used whereas the Skt. has the plural.

SV. VII. 5.

Not to wear the inner garment like the leaf of a Tala tree — that should be observed.

Skt 5. ··· Na tālpatraṃ cīvaraṃ nivāsayiṣyāma ···

Mhs 4., *Ksy 5.*, *Msv 6.*, *Tib 5.* … The same.

Mpt 5. … Na tālavṛndakaṃ.

SV. VII. 6.

Not to wear the inner garment like the trunk of an elephant .. that should be observed.

Skt 6. … Na hastiśuṇḍaṃ cīvaraṃ nivāsayiṣyāma …

Mhs 5., *Ksy 4.*, *Msv 4.*, *Tib 4.* … The same.

Mpt 4. … Na hastituṇḍāvalambitaṃ.

SV. VII. 7.

Not to wear the inner garment like a flour ball … that should be observed.

Skt 7. … Na kutmāṃsa (kulmāṣa ··· see Mpt 6. below) piṇḍaṃ cīvaraṃ nivāsayiṣyāma…

Mhs. … Nil.

Ksy 6. ··· The same.

Msv 7. … 'Not in the from of a mass of pluse.'

Tib 6. … 'Like the beards of barley.'

Mpt 6. … Na kulmāṣapiṇḍakaṃ.

Not found in other texts.

SV. VII. 8.

Not to wear the inner garment in fine foldings ··· that should be observed.

Skt 8. … Na kalāpakaṃ cīvaraṃ nivāsayiṣyama …

Mhs 7. ··· The same,

The VNS. Sk. 8 reads : 'Wear the Nivasanaṃ not like straw-bundle.'

This Sk. is not found in other texts.

SV. VII. 9,

Not to wear the inner garment in the form of two ears ... should be observed.

Skt. Ms. · is completely missing from Sk. 9 to 11.

The VNS. Sk. 9 read : 'Not to wear the nivasanaṃ by making it glossy.'

The Svv. Sk. 9 reads : 'Not to ear leather (jung) nivasana ... that should be observed.'

This Sk. here is not found in other texts.

SV. VII. 10.

Not to wear the inner garment like the head of a Pig ... that should be observed.

I have taken this interpretation from the VNS. Sk. 10, because the Sv. text translated by Kumarajīva Sk. 10 is : 'not to wear the inner garment in the form of (something) raised up (sheng-chi). Anyway, I think, the VNS. is more clear.

The Svv. Sk. 10 reads : 'Not to wear the inner garment by folding on both sides ... that should be observed.' Of course, this is different from the above two texts.

This Sk. is not found in other texts.

SV. VII. 11.

Not to wear an inner garment of fine yarn ... that should be observed.

This Sk. too is from the VNS. Sk. 11. The Sv. has (hsi sheng shu) which has no meaning at all. This seems to be a wrong reading.

The Svv. Sk. 11 is the same as the VNS.

To show the differences of the Chinese characters of 'fine yarn', we have 'Hsi sheng shu' in the Sv. and 'Hsi lou' in the two commentaries.

This Sk. too is not found in other texts.

SV. VII. 12.

To wear the inner garment rounded and well-arranged ··· that should be observed.

Skt 12. … Parimaṇḍalaṃ cīvaraṃ nivāsayiṣyāma …

Pali 1. ··· Parimaṇḍalaṃ nivāsessāmi ···

Dh 1., Ksy 3., Msg 1., ... The same.

Mhs. ··· Nil.

Msv 1. ··· 'To wear the skirt rounded and well-arranged … that should be observed.'

Tib 1. ··· 'I shall[1] put on my undergarment all around me,' here the singular number of the person is like the Pali.

Mpt 1. … Parimaṇḍalanivāsanaṃ.

SV. VII. 13.

Not to put on the robe too high—that should be observed.

Skt 13.… Nātyutkṛṣtaṃ cīvaraṃ prāvariṣyāma…

From here onwards 'cīvaraṃ' means 'robe', as we find it so clearly stated in all other texts.

See also the Sv. and Skt. Sk. 1., note 1. above compared.

Pali., Dh., Msg., ···Nil.

Msg 8.…The same.

Ksy 7. … 'Not to wear the three robes high up—'

Msv 9.… This reads as : 'Not to wear the three robes very high···'

Tib 9.…'I shall put on my upper-garment so that it is not tucked up too much.'

Mpt 8.…Nātyutkṛsṭaṃ cīvaraṃ.

SV. VII. 14.

Not to put on the robe too low…that should be observed.

Skt 14.… Nātyavakṛsṭaṃ…

Pali., Dh., Msg.… Nil.

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[1] Summary.… 'Seven rules regarding the under-garment, three rules regardidg the upper-garment, five rules regarding the belting, etc., five rules regarding the head-cover, etc., five rules regarding jumping, etc., five rules regarding the body, etc., nine rules regarding sitting down, and eight rules regarding giving and taking.

Ksy 8....'Not to wear low the three robes...'

Mhs 9., Msv 10., Tib 10.... More or less are the same.

Mpt 9....Nātyavakṛstaṃ cīvaraṃ.

SV. VII. 15.

Not to put on the robe in disorder...that should be observed.

Skt 15....Na vikīrṇaṃ...

Pali., Dh., Msg.—Ksy.—Nil.

Mhs 10.... The same.

Msv 11.... 'To wear the three robes properly.'

Tib 11.... 'I shall go amidst the houses with my clothes well-tied.'

Mpt.... Nil.

SV. VII. 16.

To put on the robe rounded and well-adjusted...that should be observed.

Skt....Ms. is missing.

Pali 2. ..Parimaṇḍalaṃ pārupissāmi...

Dh 2., Ksy 9., Msv 8....'To put on the three robes...'

Mhs.... Nil.

Msg 2 ...The same.

Tib 8.... 'I shall put on my upper-garment all round me.'

Mpt 10.···Parimaṇḍalam cīvaraṃ.

SV. VII, 17

To enter into the layman's house with a well-covered body...that should be observed.

Skt 17....Supraticchaṃ (n) na...antargṛhaṃ praveksyāma...

Pali 3.... Supaṭicchanno antaraghare gamissāmi...

Dh 18., Mhs 11., Ksy 12., Msg 3.—The same.

Msv 12.... 'To cover with three robes nicely...'

Tib 12....'I shall go amidst the houses with my clothes well put on.'

Mpt 12.—Supraticchannaḥ.

SV. VII. 18.

To sit in the layman's house with a well-covered body…that should be observed.

Skt 18 … Supraticchanna…antargṛhe niṣatsyāma…
Pali 4.… Supaṭicchanno antaraghare nisīdissāmi…
Dh 19., *Mhs 12*., *Msg 14*.… The same.
Ksy., *Msv*., *Tib*., *Mpt*.… Nil.

SV. VII. 19.

To enter into the layman's house in a well-controlled manner… that should be observed.

The Svv. Sk. 19 says : 'To control the body well.'
Skt 19.…Susamvṛtā antargṛham pravekṣyāma…
Pali 5.… Susaṃvuto antaraghare gamissāmi…
Mpt 11.… Susaṃvṛtaḥ.
This Sk. is not found in other texts

SV. VII. 20.

To sit in the layman's house in a well-controlled manner…that should be observed.

Skt 20.… Susaṃvṛtā antargṛhe niṣatsyāma…
Pali 6.… Susaṃvuto antaraghare nisīdissāmi…
This Sk. too is not found in other texts.

SV. VII. 21.

To enter[1] into the layman's house without casting glances…that should be observed.

Skt 21…Anutkṣiptacakṣuṣontargṛhaṃ pravekṣyāma…
Pali 7 . Okkhittacakkhu antaraghare gamissāmi…
Dh 20., *Mhs 37*., *Ksy 14* ..'…without looking left or right…'
Msg 4…'… looking properly or mindfully…' .

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[1] No. 19 in the VNS. Sk.

Tib 14...'... without moving my eyes hither and thither...'.

Mpt 14...Anutkṣiptacakṣuṣaḥ.

SV. VII. 22.

To sit[2] in the layman's house without casting glances...that should be observed.

Skt 22... Anutkṣiptacakṣuṣontargṛhe niṣatṣyāma ..

Pali 8... Okkhittacakkhu antaraghare nisīdissāmi...

Dh 21., *Mhs.*, *38.*, *Ksy 15.*...'... without looking left or right...

Msg 15.... '...looking properly or mindfully—'

Msv., *Tib.*, *Mpt.*...Nil.

SV. VII. 23.

To enter into the layman's house without smelling...that should be observed.

Skt....Ms. missing.

This Sk. is not found in other texts.

SV. VII. 24

To sit in the layman's house without smelling...that should be observed.

Skt....Ms. missing.

Not found in other texts.

SV. VII. 25.

To enter into the layman's house without presumption...that should be observed.

Skt....Ms. missing.

Kks 16...The same.

Not found in other texts.

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[2] No. 20 in the VNS. Sk.

SV. VII 26.

To sit in the layman's house without presumption...that should be observed.

Skt.···Ms. missing.

Not found elsewhere.

SV. VII. 27.

To enter into the layman's house with a little sound...that should be observed.

Skt 27....Alpaśabdā antargṛhaṃ pravekṣyāma...
Pali 13.···Appasaddo antaraghare gamissāmi...
Dh 22., Ksy 13....'Silently enter into the layman's house···'
Mhs 47.... '...not with a loud sound.'
Msg 5.... The same.
Msv 13....'...with a few words...'
Tib 13.···'···speaking few words···'
Mpt 13, ··Alpaśabdaḥ.

SV. VII. 28.

To sit in the layman's house with a little sound...that should be observed.

Skt 28....Alpaśabdā antargṛhe niṣatṣyāma···
Pali 14....Appasaddo antaraghare nisīdissāmi...
Dh 23.··· 'Silently sit in the layman's house...'
Ksy., Msv., Tib., Mpt.· ·Nil,
Mhs 48....'...not with a loud sound.'
Msg 16.···The same.

SV. VII. 29.

To enter into the layman's house without kneeling down···that should be observed.

Skt....Ms. missing.
Pali 25.... Na ukkuṭikāya...
Dh., Msg.,··· Nil.

Mhs 39., Ksy 22., Msv 20., Tib 23.··· '... go amidst the house without squatting...'

Mpt 24.... Notkuṭukikayā.

SV. VII. 30.

To sit in the layman's house without kneeling down...that should be observed.

Skt ...Ms. missing.

Dh 11.......'sit in the layman's house without squatting.'

Mhs 40. ··The same.

This Sk. is not found in other texts.

SV. VII. 31.

The enter into the layman's house without covering the head... that should be observed.

Skt 31. ··Nodguṇṭhikayā antargṛham pravekṣyāma...

Pali 23 —Na oguṇṭhito antaraghare gamissāmi.

Dh 7., Mhs 43., Ksy 21., Msg 7., Msv 15., Tib 16....The same.

Mpt 16....Nodguṇṭhikayā.

SV. VII. 32.

To sit in the layman's house without covering the head...that should be observed.

Skt 32....Nodguṇṭhikayā antargṛhe niṣatṣyāma....

Pali 24....Na oguṇṭhito antaraghare nisīdissāmi...

Dh 8., Mhs 44., Msg 18.···The same.

Ksy., Msv., Tib., Mpt....Nil.

SV. VII. 33.

To enter into the layman's house without a turban on the head ···that should be observed.

Skt 33....Na veṣṭitaśirasontargṛhaṃ pravekṣyāma···

Not found in other texts.

SV. VII. 34.

To sit in the layman's house without a turban on the head... that should be observed.

Skt 34.···Na veṣṭitaśirasontargṛhe niṣatsyāma···

Not found in other texts.

SV. VII. 35.

To enter into the layman's house without the arms being akimbo···that should be observed.

Skt 35....Na skambhākṛtā antargṛhaṃ pravekṣyāma···

Pali 21....Na khambhakato antaraghare gamissāmi···

Dh 12., Mhs 29., Ksy 17., Msy 10., Msv 18....The same.

Tib 25....···'without leaning to any side...'

Mpt 25....Na skambhākṛtaḥ.

SV. VII. 36.

To sit in the layman's house without the arms being akimbo... that should be observed.

Skt 36....Na skambhākṛta antargṛhe niṣatsyāma···

Pali 22....Na khambhakato antarghare nisīdissāmi···

Dh 13., Mhs 30., Msg 22....The same.

Not found in the remaining texts. Cf. *Mpt 25.*

SV. VII. 37.

To enter into the layman's house without showing the chest... that should be observed.

Not found in other texts, except the *Upp. Sk.* 14.

SV. VII. 38.

To sit in the layman's house without showing the chest···that should be observed.

Not found in other texts, except the *Upp. Sk. 15.*

SV. VII. 39

To enter into the layman's house without showing the ribs·· that should be observed.

Ksy 23......'without putting the hand at hand at the ribs···'

Not found in other texts.

SV. VII. 40.

To sit in the layman's house without showing the ribs···that should be observed.

Not found in other texts.

SV. VII. 41.

To enter into the layman's house without tucking up the robe (on one side)—that should be observed.

Skt 37.··· Natkṛsṭikākṛtā antargṛham pravekṣyāma···

Pali 9.··· Na ukkhittakāya antaraghare gamissāmi···

Dh 3., Ksy 19., Msv 16., Msg 8.···The same.

Mhs 13 & 15,··

13 : 'To enter into the layman's house without tucking up the robe on the right shoulder···'

15 : 'To enter into the layman's house without tucking up the robe on the left shoulder...'

Tib.···Nil—

Mpt 17....Notkṛṣṭikayā.

SV. VII. 42.

To sit in the layman's house without tucking up the robe (on one side)···that should be observed.

Skt 38.... Notkṛsṭikākṛtā antargṛhe niṣatṣyāma...

Pali 10.··· Na ukkhittakāya antaraghare nisīdissāmi···

Dh 4., Wsg 19.···The same.

Mhs 14 & 16....

14 : 'To sit in the layman's house without tucking up the robe on the right shoulder···'

16 : 'To sit in the layman's house without tucking up the robe on the left shoulder...'

Not found in the remaining texts.

SV. VII. 43.

To enter into the layman's house without tucking up the robe on the left and the right side···that should be observed.

Skt 41.... Nātyastikākṛtā antargṛham pravekṣyama···

Pali, Dh., Msg, Ksy., Tib,·· Nil

Mhs 17···'...not tucking up the robe on both sides···'

Mpt 18...Notsaktikayā

SV. VII. 44.

To sit in the layman's house without tucking up the robe on the left and the right side...that should be observed,

Skt 42,··· Nātyastikākṛtā antargṛhe niṣatṣyāma...

Mhs 18,... '...not tucking up the robe on both sides···'

Not found in other texts.

SV. VII. 45.

To enter into the layman's house without letting the robe fall down ···that should be observed.

Skt 45··· Na vikṣiptikākṛta antagṛhaṃ pravekṣyāma...

Not found in other texts except in *Upp, Sk, 16*,

The VNS. Sk. 37 says : To enter into, and Sk, 38 : To sit in the house without letting the three robes fall and cover the feet.

SV. VII. 46

To sit in the layman's house without letting the robe fall down·· that should be observed.

Skt 46.·· Na vikṣiptikākṛtā antargṛhe niṣatsyāma···

Not found in other texts, See note on Sv. VII. 45 above.

SY. VII. 47.

To enter into the layman's house without swinging the arms··· that should be observed.

Skt 47.... Na bāhupracālakā···a...p...
Pali 17.... Na bāhuppacālakaṃ...a...p...
Dh. 16., Mhs 33., Ksy 25., Msg 13., Msv 26.··· The same.
Tib 27.... '...without shaking my hands···'
Mpt 27.... Na bāhupracālanaṃ.

SV. VII. 48.

To sit in the layman's house without swinging the arms ... that should be observed.

Skt 48.··· Na bāhupracālakā...a...n...
Pali 18.··· Na bāhuppacālakaṃ...a...p...
Dh 17., Mhs 34.... The same.
Not found in other texts.

SV. VII. 49.

To enter into the layman's house without swaying the shoulder... that should be observed.

Skt 49.... Na cāṃsapracālakā...a...p...
Mhs 23.··· The same.
Mpt 29.... Na soḍhaukikayā.
Not found in other texts.

SV. VII. 50

To sit in the layman's house without swaying the shoulder... that should be observed.

Skt 50.··· Na cāṃsapracālakā...a...n...
Mhs 24.... The same.
Not found in the remaining texts.

SV. VII. 51.

To enter into the layman's house without moving about the head ... that should be observed.

Skt 51.... Na śīrṣapracālakā a···p...
Pali 19....Na sīsappacālakaṃ a...g...
Dh.... Nil.
Mhs 21., Ksy 26., Msg 12., Msv 27., Tib 28.... The same.
Mpt 28...Na Śirṣapracālakaṃ

SV. VII. 52.

To sit in the layman's house without moving about the head... that should be observed.

Skt 52.... Na śīrṣapracālakā a...n...
Pali 20.... Na sīsappacālakaṃ a···n···
Mhs 22.... The same.
Not found in other texts.

SV. VII. 53.

To enter into the layman's house without swaying the body... that should be observed.

Skt 53.... Na kāyapracālakā a···p···
Pali 15.... Na kāyappacālakaṃ a···g···
Dh 14., Mhs 19., Ksy 27., Msg 11., Msv 25., Tib 26.... The same.
Mpt 26.... Na kāyapracālakaṃ.

SV. VII. 54.

To sit in the layman's house without swaying the body... that should be observed.

Skt 54.... Na kāyapracālakā a...n...
Pali 16.··· Na Kāyappacālakaṃ a...n···
Dh 15., Mhs 20.... The same
Not found in the remaining texts.

SV. VII. 55.

To enter into the layman's house without interlacing the hands... that should be observed.

Skt 55.... Na hastasaṃlagnikayā a...p...

Mhs 25., *Ksy 28*., *Msv 29*., *Tib 30*.... The same.

Mpt 30.... Na hastasaṃlagnikayā.

Not found in other texts.

SV. VII 56.

To sit in the layman's house without interlacing the hands... that should be observed.

Skt 56.... Na hastasaṃlagnikayā a. n...

Mhs 26.... The same.

Missing in other texts.

SV. VII. 57.

To enter into the layman's house without bending the leg... that should be observed.

Mhs 41.... 'Chi-hsin'

Ksy 29....'I-tsu-hsing'

Msv 23.... 'Tse-tsu-hsing'

The three texts above have been written in different Chinese characters for 'bending the leg.'

There are also slight differences in VNS. Sk. 57 and SVV. Sk. 53. Not found in other texts.

SV. VII. 58.

To sit in the layman's house without bending the leg...that should be observed.

Not found in the remaining texts save the *Mhs Sk. 42*.

SV. VII. 59.

To enter into the layman's house without placing one leg upon the other···that should be observed.

Skt 59.... Na pāde pādam ādāyāntargṛhaṃ pravekṣyama...

Mpt 34.... Na pāde pādam ādhāya.

The Svv. Sk. 55. has 'lei-pi-tso'...to sit one upon the other... is not found elsewhere.

This Sk. too is not fouhd in other texts.

SV. VII. 60.

To sit in the layman's house without placing one leg upon the other...that should be observed.

Skt 60.... Na pāde pādam ādāyāntargṛhe n...

Ksy 39., Msv 33., Msg 21., Tib 34.... The same ; slightly different in language.

Not found in other texts.

SV. VII. 61.

Not to sit in the layman's house and place the palm against the cheek, for making the laity laugh...that should be observed.

Skt 61.... Na pāṇau hanum upādaya a···n...

Missing in all other sexts.

SV. VII. 62.

To receive food with a concentrated mind...that should be observed...

Skt 62.... Satkṛtyaudanam pratigrahīṣyāma...

Pali 27.... Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmi···

Dh 26., Mhs 51., Ksy 40., Msg 24.... The same.

Msv 39 and *43*.... 'To take food with care' and 'With respect.'

Tib 40.... 'I shall take my meal in a decent manner.'

Mpt 40.... Satkṛtya piṇḍapātaṃ pratigrahīṣyāmaḥ.

SV. VII. 63.

To receive soup with a concentrated mind ..that should be observed.

Skt 63.... Satkṛtya sūpikaṃ pratigrahīṣyāma.

Ksy 46.... The same.

Not found in other texts.

SV. VII. 64.

To receive food without letting the contents of the bowl to be coverflowing...that should be observed.

Skt.··· Ms. missing.

Pali 30.... Samatitthikaṃ[1] piṇḍapātaṃ paṭigghessāmi...

Dh 27., Mhs 52., Ksy 41....The same.

Msg....Nil.

Msv 40....'Not to receive[1] a bowlful of food, adding, besides soup and vegetables, so that the food flows out on the brim of the bowl ; should keep a space about the size of a bending-finger, and eat with a concentrated mind...that should be observed.'

Tib 42....'I shall not make by bowl brimful with sauce.'

Mpt 41....Na samatīrthikaṃ.

SV. VII. 65.

To eat equal rice and soup...that should be observed.

Skt 65.···Samsūpikam piṇḍapātaṃ paribhokṣyāma···

Pali 34....Samasupakaṃ piṇḍapātaṃ bhuñjissāmi...

Dh 29., Mhs 53., Msg 25.···The same.

Mpt 42....Na samasūpikaṃ.

Missing in the remaining texts.

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1. Samatitthikaṃ 'Equally full, equally heaped up' says SBE. vol. XIII. p. 62 note 5. But it is positive, that a 'na' is not translated, as we find strong evidence in Mpt. Sk. 41.

I. The Chinese Msv. text edited by the Chinese Buddhist Institute, Nanking, has divided this Sk. into two and marked it with the nos. 40...41. This, in fact, is one. See Msvv- ch. 50.

SV. VII. 66.

To eat without scooping a particular portion…that should be observed.

Dh 31., *Mhs 55.*, *Msg 26.*…The same.

Not found in other texts.

SV. VII. 67.

Not to select food from the bowl…that should observed.

Skt 67 (?)….Na vyutkhaṇḍaśaḥ piṇḍapātaṃ paribhokṣyāma ..

Mhs 54.…'Not to take food from all the places in the bowl…'

Not found in other texts except in *Upp. Sk. 31.*

SV. VII. 68.

Not to make big handfuls of rice…that should be observed.

Skt 68.…Nātimahadālopaṃ kariṣyāma· ·

Pali 39.…Na'timahantaṃ kabaḷaṃ karissāmi…

Dh 36., *Ksy 62.*, *Msg 29.*, *Msv 45.*…The same.

Mhs 64.…'To eat without letting the hand be full…'

Tib 50.…'The bits eaten shall not be too big.'

Mpt 49.…Nātimahantaṃ.

SV. VII 69.

To make the handfuls of rice just suit the mouth…that should be observed.

Skt 69.…Parimaṇḍalam ālopam kariṣyāma…

Pali 40.…Parimaṇḍalam ālopam karissāmi…

Dh.…Nil.

Mhs 65.…'To eat food without letting the mouth wide open.'

K*sy 63.*…'Without making small handfuls of rice-.'

Msg 31.…'Picking up the handfuls of rice…'

Msv 46.…This exactly agrees with the Skt.

Tib 51.…'The bits eaten shall be of a moderate size…'

Mpt 50.…Parimaṇḍalam ālopam.

SV. VII. 70.

Not to open the mouth and wait for the food...that should be observed.

Skt 70....Nānāgate ālope mukhadvāraṃ vivariṣyāma...

Pali 41....Na anāhate kabaḷe mukhadvāram vivarissāmi...

Dh 37., *Ksy 65.*, *Msg 30.*, *Msv 47.*...The same.

Mhs 66....Adds : 'When the food has not yet come.' Cf. Skt. 70 above.

Tib 52....'The mouth shall not be opened wide until the bits have been eaten up.'

Mpt 51....Nānāgate ālope mukhadvāraṃ vivariṣyāmaḥ.

SV. VII. 71.

Not to talk while food is in the mouth...that should be observed.

Skt 71.... Na sālopena mukhadvāreṇa vyāhariṣyāma...

Pali 43.... Na sakabaḷena mukhena vyāharissāmi...

Dh 38., *Mhs 68.*, *Ksy 64.*, *Msg 33.*, *Msv 48.*... The same.

Tib 53. .. 'Nothing should be spoken until the bits have been eaten up.'

Mpt 52.... Na sālopena mukhena vācaṃ pravyāhariṣyāmaḥ.

SV. VII. 72.

Not to bite the food by halves...that should be observed.

Skt 66.... Na kavaḍacchedakaṃ piṇḍapātam paribhokṣyāmi...

Phli 45.... Na kabaḷāvacchedakaṃ bhuñjissāmi.

Mhs. 70,, *Ksy 54.*, *Msg 32.*, *Msv 57.*... The same.

Tib 63.... 'I shall eat without cutting my mouthfuls into several pieces.'

Dh., *Mpt.*... Nil.

SV. VII. 73.

Not to make sound while the food is being chewed...that should be observed.

Skt 73.... Na śukārakaṃ piṇḍapātam paribhokṣyāma...

Pali 51.··· Na surusuruk rakaṃ bhuñjissāmi...

Dh 42.... 'Should not purposely make sound while the food has been chewed...'

Mhs 62., Ksy 48. The same.

Msg 37., Msv 51....'... making Hu-tfu sound.'

Tib 54... 'I shall not make tsu-tsu noise.'

Mpt 54.... Na śuścuk rakaṃ.

SV. VII. 74.

Not to swallow unchewed food...that should be observed.

Skt.... Ms. is missing.

Mhs 74., Msg 39.... The same.

Not found in other texts.

SV. VII. 75.

Not to cause the cheek swelled up with food and nibble... that should be observed.

Skt., Ksy., Mpt.... Nil.

Pali 46.··· Na avagaṇḍakārakaṃ bhuñjissāmi···

Dh 41., Mhs 69., Msg 27., Msv 56.... The same.

Tib 61.... 'I shall not plaster my cheeks (with the remains of food)'.

SV. VII. 76

Not to protrude the tongue while eating...that should be observed

Skt 76.... Na jihvāniścārakaṃ piṇḍapātaṃ paribhokṣyāma...

Pali 49.··· Na jivhāniccārakaṃ bhuñjissāmi...

Dh.... Nil.

Mhs 73., Ksy 53., Msg 28., Msv 58.... The same

Tib 58.... 'I shall not eat by lolling out my tongue...'

Mpt 57... Na jihvāniścārakaṃ piṇḍapātaṃ bhokṣyāmah.

SV. VII. 77.

Not to smell the food while eating...that should be observed.

Skt 75.... Najjighraṃtaḥ piṇḍapātaṃ paribhokṣyāma ,,

Mhs 57., Ksy 50.··· The same.
Not found in the remaining texts.

SV. VII. 78.

Not to lick the hand...that should be observed.
Skt 78.... Na hastāvalehakaṃ piṇḍapātaṃ paribhokṣyāma···
Pali 52.... Na hatthanillehakam bhuñjissāmi...
Dh 44., Mhs 63., Ksy 56., Msg 35 , Msv 61., Tib 64·... The same.
Mpt 63.... Na hastāvalehakaṃ.

SV. VII. 79.

Not to clean the bowl with the finger while eating ... that should be observed.

Mhs 56.... 'Not to bend the finger to clean....'
Msg 34.... The same.
Not found in other texts.

SV. VII. 80.

Not to abandon food ... that should be observed.
Skt 80.... Na śiṣṭavikiraṃ (?) piṇḍapātaṃ paribhokṣyāma...
Pali 48.... Na sitthāvakārakaṃ bhuñjissāmi...
Dh 40., Msg 40.... 'Not to let fall...'
Mhs 59.··· The same.
Msv 55.... 'Should not scatter away food with the hand...'
Ksy., Tib.··· Nil.
Mpt 58.... Na sikthapṛthakkārakaṃ.

SV. VII. 81.

Not to shake the hand while eating...that should be observed.
Skt 81....Na hastāvadhūnakaṃ piṇḍapātaṃ paribhokṣyāma...
Pali 47.··· Na hatthaniddhunakaṃ bhuñjissāmi...
Dh 45., Mhs 72., Msg 41., Msv 62., Tib 66.... The same.
Ksy.... Nil.
Mpt 65.... Na hastasaṃdhūnakaṃ.

SV. VII. 82.

Not to receive the eating vessel with a soiled hand...that should be observed.

Skt 82.··· Na sāmiṣeṇa pāṇinā pānīyasthālakaṃ pratigṛhīṣyāma······

Pali 55.... Na sāmiṣeṇa hatthena pāniyathālakaṃ paṭiggahessāmi...

Dh 47., Msg 46.... The same.

Mhs 60.··· 'Not to hold a clean utensil with a soiled hand (after taking food)...'

Ksy 68.... 'Not to hold a water-vessel with a soiled hand...'

Msv 66.... 'Not to hold a clean water-jar...'

Tib 70.... 'I shall not take into my hand a water-pot while my hand is soiled with the leavings of a meal'.

Mpt 68.... Na samiṣeṇa paṇinodakasthālakaṃ grahīṣyāmaḥ.

SV. VII. 83.

Not to cover soup with rice with the hope of getting more... that should be observed.

Skt 83.... Naudanena sūpaṃ praticchadayiṣyāmo bhūyaskāmatām upādāya......

Pali 36.... Na sūpam vā vyaṃjanaṃ vā odanena paṭicchādessāmi bhiyyokamyataṃ upādāya 'ti.

'Vyamjanaṃ vā' is not in the Skt.

Dh 33., Mhs 77., Ksy 43., Msg 45.... The same.

Msv 49.... 'Not to cover soup and vegetables with rice and *vice-versa*......'

Tib 46.... 'I shall[1] not out of greediness cover up the sauce with rice'.

Mpt 46.··· Na odanena sūpikaṃ praticchādayiṣyāmaḥ sūpikena vā odanaṃ.

Cf. *Msv Sk.* 49.

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[1] Summary.... 'Six rules regarding good eating, five rules regarding tsu-tsu, etc., and five rules regarding the licking of hand, etc.'

SV. VII. 84.

Not to ask for soup and rice for himself when he is not sick... that should be observed.

Skt.... Ms. is missing.

Pali 37.... Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññapetvā bhuñjissāmi...

Dh 32.... The same.

Mhs 79.... Omits : 'When he is not sick'.

Msg 44., Ksy 45.... '...asking for food...'

Msv., Tib., Mpt.... Nil.

SV. VII. 85.

Not to look into one's neighbour's bowl with hatred...that should be observed.

Skt 85.... Nāvadhyānaprekṣiṇāntarikasya bhikṣoḥ pātraṃ vyavalokayiṣyāma...

Pali 38.... Na ujjhānasaññī paresaṃ pattaṃ olokessami...

Dh 34., Mhs 80., Ksy 66., Msg 42. ... The same.

Msv 65.... '...with contempt.'

Tib 69. .. '...I shall[1] not look on the bowl of a monk that sits by me with an intention of upbraising him.'

Mpt 70.... Nāvadhyānaprekṣiṇo' ntarikasya bhikṣoḥ pātraṃ avalokayiṣyāmaḥ.

SV. VII. 86.

To eat with a concentrated mind and look into the bowl... that should be observed.

Skt 86.··· Pātrasaṃjñinaḥ piṇḍapātaṃ bhuñjissāmi ··

Pali 32.··· Pattasaññī piṇḍapātaṃ bhuñjissāmi...

Dh 35.··· 'Should bend the mind upon the bowl while eating...'

Mhs 58.... 'Looking into the bowl with care while eating...'

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[1] Summary : 'Four relating to upbraiding, etc., ten rules relating to the begging bowl, five rules as to standing, etc., five rules regarding the covered head, etc., five rules regarding the wearing of braided hair, etc., five rules regarding the riding on an elephant, etc., six rules regarding the holding of a staff, etc., in the hand, and four rules for the sick.'

Ksy.…Nil.
Msg 43.… The same.
Msv 64.… 'Should always look into the bowl while eating.'
Tib 43.… '…look into the bowl and its borders.'
Mpt 44.… Pātrasaṃjñinaḥ.

SV. VII. 87.

To eat in order…that should be observed.
Skt.… Ms. is missing.
Pali 33.… Sapadānaṃ piṇḍapātaṃ bhuñjissāmi…
Dh 30.… The same.
Mpt 43.… Sāvadānam.
Not found in other texts.

SV. VII. 88.

Not to throw away the bowl-rinsing water in the laity's house unless the host is informed (before hand)…that should be observed.

Skt 88.… Na sāmiṣaṃ pātrodakam antagṛhe chorayiṣyāmo gṛhiṇam anavalokya…

Pali 56.… Na sasitthakaṃ pattadhovanaṃ antaraghare choḍḍessāmi…

Dh 43., Pali 56.… Omit: 'Unless the host is informed.'

Mhs 76.… 'Not to sprinkle water in the layman's house from the bowl when there is rice in it…'

Ksy 69.… '…dirty water…'

Msg 47.… 'Not to throw the remnant of food on the ground from the bowl…'

Msv 67.… The same.

Tib 72.… '…not to pour out water soiled with the leavings of a meal into (the inner court of) a house without the permission of the master of the house.'

Mpt 71.… Na sāmiṣam udakam antargṛhe chorayiṣyāmaḥ santaṃ gṛhiṇam anavalokya.

SV. VII. 89.

Not to preach to a person who is riding on a horse, unless he is sick...that should be observed.

Skt 89.... Nāśvārūḍhasyāglanasya dharmaṃ deśayiṣyāma...

Pali 63.... Na yānagatassa agilānassa dhammaṃ desissāmi...

Not 'horse' but 'cart'.

Dh 59., Mhs 96., Ksy 81., Msg 62.... '...to the person who is riding and sitting in a carriage...'

Msv 84., Tib 95.... The same,

Mpt 92.... Nāśvāruḍhāya dharmaṃ deśayiṣyāmaḥ.

SV. VII. 90.

Not to preach to a person who is in front of the bhikṣu and he himself is at the back, unless he is sick...that should be observed.

Skt 91.... Na purato gacchataḥ pṛṣṭhatonugacchanta[1] aglānasya dharmaṃ deśayiṣyāma...

Pali 71.... Na pacchato gacchaṃto purato gacchantassa dhammaṃ desissāmi...

Dh 90., Mhs 90., Ksy 78., Msg 61.... The same.

Msv 76....'... going in front and (the bhikṣu) himself going behind...'

This is also the case found in *Upp. Sk. 55.*

Tib 82.... 'While going behind I shall not preach religion to a person who goes before me...'

Mpt 80.... Na pṛṣṭhato gacchantaḥ purato gacchate aglānāya dh...d...

SV. VII. 91.

Not to preach to a person who is on the road while the bhikṣu is outside the road, unless he is sick...that should be observed.

*Skt. 90....*Notpathena gacchantaḥ purato gacchato dh...d...

*Pali 72....*Na uppathena gacchanto pathena gacchantassa agilānassa dh...d...

Dh 92., Mhs 91., Ksy 80., Msg 63., Msv 77., Tib 83.... The same.

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[1] The Skt., Pali., Msv., Tib., and Mpt....all have the same content of 'going ahead and going behind'. They are slightly different from the Sv.

Mpt 81.... Notpathena gacchantaḥ pathena gacchate aglānāya dh...d...

SV. VII. 92.

Not to preach to a person who is in a high position whereas the bhikṣu is in a low position, unless he is sick...that should be observed.

Skt 92.... Na nīcāsane niṣaṇṇā uccāsane niṣaṇṇasyāglānasya dh...d...

Pali 69.··· Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dh...d...

Dh 89., Mhs 88., Msv 75., Tib 81.··· The same.

Ksy 77.... 'Not to preach the doctrine to a person who is seated and he himself is not seated.'

Msg 50.··· 'Not to preach the doctrine to a person who is on a high bed while he himself is underneath....'

Mpt 79.···Na nīca-tarake niṣaṇṇa ucctarake āsane niṣaṇṇāyāglānāya dh···d•••

SV. VII. 93.

Not to preach the doctrine to a person who sits whilst the bhikṣu stands···that should be observed.

Skt 93.··· Na sthitā niṣaṇṇasya aglānasya dh···d···

Pali 70.... Na ṭhito nisinnassa agilanassa dh···d...

Dh 86., Mhs 87., Ksy 74., Msg 48., Msv 73., Tib 79....The same.

Mpt 77.... Notthito niṣaṇṇāyāglānāya dh ··d...

SV. VII. 94.

Not to preach the doctrine to a person who is lying down whilst the bhikṣu sits, unless he is sick...that should be observed.

Skt 94.... Na niṣaṇṇa nipannasya dh·· d ..

Pali 64.··· Na sayanagatassa agilānassa dh···d···

Dh 87., Mhs 89., Ksy 76., Msg 49., Msv 74.. Tib 80....The same.

Mpt 78.··· Na niṣaṇṇā nipannāyaglanāya dh...d· ·

SV. VII. 95.

Not to preach the doctrine to a person who covers his head... that should be observed.

Skt 95.··· Nāvaguṇṭhitaśiraso dh···d...
Pali 67. . No oguṇṭhitasīsassa agilānassa dh...d...
Dh 54., Mhs 92., Ksy 92., Msg 53., Msv 78., Tib 84... The same
Mpt 82.... Nodguṇṭhikākṛtāyaglānāya...dh...d···

SV. VII. 96.

Not to preach the doctrine to a person who has a turban on his head, unless he is sick...that should be observed.

Skt 96... Na veṣṭitaśiraso dh...d...
Pali 66.... Na veṭṭitasīsassa agilānassa dh...d···
Dh 55., Ksy 91., Msg 54., Msv 92.··· The same.
Tib 93....'...whose head is wrapped round···'
Mpt 90.···Na veṣṭitaśirase dh···d...

SV. VII. 97.

Not to preach the doctrine to a person who is akimbo, unless he is sick ..that should be observed.

Skt 97 ...Na skambhākṛtasya dh···d···
Dh 56., Msv 81.···The same.
Not found in all other texts.

SV. VII. 98.

Not to preach the doctrine to a person who is showing his chest, unless he is sick...that should be observed.

*Skt....*Nil.
*Mhs 86....*The same.
Not found in other texts.

SV. VII. 99.

Not to preach the doctrine to a person who is showing his ribs, unless he is sick...that should be observed.

The Svv. Sk. 93 comments: 'Not to preach the doctrine to a person who is hiding (or placing) his elbow on another's shoulder...'

Not found in the remaining texts.

SV. VII. 100.

Not to preach the doctrine to a person who tucks up his robe (on one side)... that should be observed.

Skt 98.... Notkṛṣtikākṛtasya aglānasya dh...d...

Pali., *Ksy*., *Msg*.... Nil.

Dh 52., *Mhs 93*., *Msv 79*., *Tib 85*.... The same.

Mpt 83.... Notkṛṣṭikākṛtayāglānāya dh...d...

SV. VII. 101

Not to preach the doctrine to a person who tucks up the robe on the left and the right side, unless he is sick... that should be observed.

Skt 100.... Nātyastikākṛtasya aglānasya dh...d...

Mhs 94., *Msv 80*.... The same.

Mpt 84.... Notsaktikākṛitāyāglānāya dh...d...

Not found in other texts.

SV. VII. 102.

Not to preach the doctrine to a person who lets his robe fall down, unless he is sick... that should be observed.

Skt 102.... Na vikṣiptikākṛtasya aglānasya dh...d...

Not found in the remaining texts except in the *Upp. Sk. 16*.

SV. VII. 103.

Not to preach the doctrine to a person who wears pattens, unless he is sick... that should be observed.

Skt 103.... Na pādukārūḍhasya aglānasya dh...d...

Pali 61.... Na pādukārūḷhassa agilānassa dh...d...

Dh 58., *Mhs 84*., *Ksy 83*., *Msg 52*.... The same.

Msv 87.... '...wears pattens, boots and shoes...',

Tib.... Nil.
Mpt 95.... Na pādukārūḍhāya dh...d...

SV. VII. 104.

Not to preach the doctrine to a person who wears leather shoes, unless he is sick... that should be observed.

Skt 104.... Na sopānahakasya aglānasya dh...d...
Pali 62. .. Na upāhanārūḷhassa agilānassa dh...d...
Dh 57., Mhs 85., Ksy 84., Msg 51.... The same.
Msv 88....'...wears straw sandals...'.
Tib 98.... '...puts on high-heeled shoes...'
Mpt.... Nil.

SV. VII. 105.

Not to preach the doctrine to a person who holds a staff, unless he is sick.. that should be observed.

Skt 105.... Na daṇḍapāṇer aglānasya dh...d...
Pali 58.... Na daṇḍapāṇissa agilānassa dh...d...
Dh 96., Mhs 97., Ksy 85., Msg 59., Tib 99.... The same.
Msv.... Nil.
Mpt 96.... Na daṇḍapāṇaye dh...d...

SV. VII. 106.

Not to preach the doctrine to a person who holds an umbrella, unless he is sick...that should be observed.

Skt 106.... Na chattrapāṇer aglānasya dh...d...
Pali 57.... Na chattapāṇissa agilānassa dh...d...
Dh 100.... The same.
Mhs 95....'...who holds an umbrella shading his body...'
Ksy 87., Msg 60., Msv 94., Tib 100.... The same.
Mpt 97.... Na chattrapāṇaye dh...d...

SV. VII. 107.

Not to preach the doctrine to a person who holds a knife five feet in length, unless he is sick.. ...that should be observed.

Skt 107....Na śastrapāṇer aglānasya dh ..d...
Pali 59....Na satthapāṇissa agilānassa dh...d...
'Five feet in length' in the SV. is not found in other texts.
Dh 99., Mhs 98., Ksy 86., Msg 57., Tib 102.....'Knife'.
Omits : 'Five feet'.
Mpt 98.,...Na śastrapāṇaye dh. d...

SV. VII. 108.

Not to preach the doctrine to a person who holds a small dagger, unless he is sick...that should be observed.

Skt 108....Na khaḍgapāṇer aglānasya dh...d...
Dh 97....'...Chien, a double edged sword...'
Mpt 99....Na khaḍgapāṇaye dh...d...
Not found in the remaining texts.

SV. VII. 109.

Not to preach the doctrine to a person who holds bows, arrows and various kinds of weapons, unless he is sick...that should be observed.

Skt 109....Nāyudhapāṇer aglānasya dh···d···
Pali 60....Na āyudhapāṇissa agilānassa dh...d...
Dh 98....'mu, a kind of weapon.'
Mhs 99., Msg 58....'...bows and arrows···'only.
Msv., Ksy.,...Nil.
Tib 101....'...holds a weapon in his hand···'
Mpt 100...Nāyudhapāṇaye dh···d...

SV. VII. 110.

Not to cast ordure, urine, spittle or mucus on growing grass, unless one is sick...that should be observed.

Skt 110....Nāglānāh saharitapradeśa uccāraprasrāvaṃ kheṭaṃ siṅghāṇakam vāntaṃ viriktaṃ chorayiṣyāma...

Pali 74....Na harite agilāno uccāraṃ vā passāvaṃ khelaṃ ,vā karissāmi...

Dh 49., Msg 64., Msv 96....The same.

Mhs 83....Omits : 'Spittle and mucus.'

'On the blade of grass'

Ksy 95....Adds : 'Omits blood.'

Tib 107....'I shall not cast ordure, urine, spittle, snot or vomitted matter into a place covered with green grass...'

Mpt 104.,...Nāglānāḥ saharitapradeśe uccāraprasrāvaṃ kheṭam siṅghāṇakaṃ vāntaṃ viriktaṃ chorayiṣyāmaḥ.

SV. VII. 111.

Not to cast ordure, urine, spittle or mucus into the pure water, unless one is sick...that should be observed.

Skt 111....Nāglānā udaka uccāraprasrāvaṃ kheṭaṃ siṅghāṇakaṃ vantaṃ viriktaṃ chorayiṣyāma...

Pali 75....Na udake agilāno uccāraṃ vā passāvaṃ vā khetaṃ vā karissāmi...

Dh 50....The same.

Mhs 82....Omits : 'Spittle and mucus.'

Msv 97., *Ksy 94*., *Msg 65*....Omits : 'pure.'

Tib 106....'I shall not cast ordure, urine, spittle, snivel, snot or vomitted matter into the water...'

Mpt 103.,...Nāglānā udaka uccāraprasrāvaṃ kheṭaṃ singhāṇakaṃ vantaṃ viriktaṃ chorayiṣyāmaḥ.

SV. VII. 112.

Not to discharge ordure and urine in a standing posture, unless one is sick...that should be observed.

Skt 112....Nāglānā utthitā uccāraprasrāvaṃ...

Pali 73. Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmi.

Dh 51., *Mhs 81*., *Ksy 93*., *Msg 66*., *Msv 95*., *Tib 105*.,...The same.

Mpt 102....Nāglāna utthitā uccāraprasrāvaṃ kariṣyāmaḥ.

SV. VII. 113.

Not to climb higher on a tree than the height of a man, unless there is a cause for it...that should be observed.

Venerable sirs, the Many Śaikṣa Dharmas have been recited.

In respect of them I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time I ask the venerable ones, 'Are you pure in this matter ?'

The venerable ones are pure herein—therefore, do they keep silence.

Thus do I observe.

Skt 113.... Nāsādhikaṃ pauruṣaṃ vṛkṣam ārokṣyāmonyatra pratyayād.

Pali., *Msg*.... Nil.

Dh 94...'... higher than the head of a man...'

Mhs 100....'... except when there is a great cause...'

Ksy 96...'... except when there is a cause of fear...'

Msv 98...'... except when there is a cause of danger...'

Tib 108...'··· unless I am urged by any danger...'

Mpt 105.··· Nāsādhikaṃ paruṣyaṃ vṛkṣam adhirokṣyāma anyatrāpada iti karaṇīya (?).

VIII.

The Seven Adhikaraṇaśamatha Dharmas.'

SV. VIII. 1.

Here are, venerable sirs, the Seven Adhikaraṇaśamatha Dharmas as known from the Prātimokṣa recited each half month.

In case of a dispute fit to be settled in presence, that must be settled in presence.

Skt... 1 to 7. Ms. is incomplete and missing.

Pali 1.... ... saṃmukhavinayo dātabbo...

Dh 1., *Mhs 1.*, *Ksy 1.*, *Msv 1.*, *Tib 1*.... The same.

Msg 1... Adds : 'If for the convenience of the matter or for the convenience of the persons concerned,'

Mpt 1··· Saṃmukhavinayaḥ.

SV. VIII. 2.

In case of a dispute fit to be settled from recollection, that should be conducted from recollection.

Pali 2... Sativinayo dātabbo.

Dh 2., Mhs 2., Ksy 2., Msg 2., Msv 2., Tib 2... The same.

Mpt 2... Smṛtivinayaḥ.

SV. VIII. 3.

In case of a dispute fit to be settled for a person who is no longer out of his mind, that should be conducted when that person is no longer out of his mind.

Pali 3... Amūḍhavinayo dātabbo.

Dh 3., Mhs 3., Ksy 3., Msg 3,. Msv 3., Tib 3···The same.

Mpt 3... Amūḍhavinayaḥ.

SV. VIII. 4.

In case of a dispute fit to be settled on confession of guilt, that should be conducted on confession of guilt.

Pali 4... Paṭiññāya kāretabbo.

Dh 4., Mhs 5., Ksy 4., Msg 4., Msv 6.... The same.

Tib 7...'... by an undertaking, the proceedings must be conducted by the undertaking of the accused.'

Mpt 7... Pratijñākārakaḥ.

SV. VIII. 5.

In case of a dispute fit to be settled with an inquiry into the nature of the offence, that inquiry into the nature of offence should be made.

Pali 6... Tassapāpiyyasikā.

Dh 5., *Msv 4., Msg 5*.... The same.

Mhs 4., Ksy 5....'... inquiring into the root-cause.'

Tib 5...'... to be settled with an enquiry into its true nature—'

Mpt 5··· Tatsvabhāvaiṣīyaḥ.

SV. VIII 6.

In case of a dispute fit to be settled with an enquiry into the nature of the offence by a majority (of the bhikṣus), that should be conducted with an enquiry into the nature of the offence by a majority (of the bhikṣus).

Pali 5.... Yebhuyyasikā.

Dh 6., *Msg 6*., *Tib 4*.... The same.

Mhs 6., *Ksy 6*., *Msv 5*....'...the vinaya should be conducted by many people....'

Mpt 4.... Yad-bhūyasikīyaḥ.

SV. VIII. 7.

In case various disputes arise among the Saṃgha, they should be settled and annihilated as in the manner of grass covering over the field...that should be observed.

Venerable sirs, the Seven Adhikaraṇaśamatha Dharmas have been recited.

In respect of them, I ask the venerable ones, 'Are you pure in this matter ?'

A second and a third time, I ask the venerable ones, 'Are you pure in this matter ?'

The venerable ones are pure herein ; therefore, do they keep silence.

Thus do I observe.

Pali 7.... Tiṇṇavatthārako.

Dh 7., *Mhs 7*., *Ksy 7*., *Msg 7*., *Msv 7*., *Tib 6*.... 'In case of a dispute fit to be settled by being covered over as with grass, that should be conducted by being covered over as with grass.'

Mpt 6.... Tṛṇastārakaḥ.

CONCLUSION

SV

Venerable sirs !
Recited is the Introduction of the Vinaya.
Recited are the Four Pārājika Rules.
Recited are the Thirteen Saṃghāvaśeṣa Rules.
Recited are the Two Aniyata Rules.
Recited are the Thirty Niḥsargika Pātayantika Rules.
Recited are the Ninety Pātayantika Rules.
Recited are the Many Śaikṣa Rules.
Recited are the Seven Adhikaraṇaśamatha Rules.

All these have been embraced in the Vinaya-sūtra of the Buhdha and are recited each half month as known in the Prātimokṣa, as well as other texts of conduct in accordance with the Dharma.

To these, O venerable sirs, you should, amongst you, rejoice in, cherish in your heart without dispute, just as a mixture of water and milk, and observe them carefully.

This should be observed.

The Vipaśyī Bhagavān Tathāgata Arhat Samyaksaṃbuddha preached this Vinaya-sūtra to an assembly of sixty-two lacs of bhikṣus who surrounded him on all sides :—

1. Patience[1] is the best path, and Nirvāṇa
Is most supreme, says the Buddha.
He is not an ascetic,
Who insults others.

The Śikhī Bhagavān Tathāgata Arhat Saṃyaksaṃbuddha preached this Vinaya-sūtra to an assembly of eight lacs of bhikṣus who surrounded him on all sides :—

2. Just as a person who possesses eyes and
Insight escapes all dangers,
So the wise men in the world
Are able to avoid all sins.

The Sui Yeh (Viśvabhū ?)[2] Bhagavān Tathāgata Arhat Samyaksaṃbuddha preached this Vinaya-sūtra to an assembly of one lac of bhikṣus who surrounded him on all sides :

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[1] Dhmp. Buddhavagga, Verse 6.

[2] The Chinese text has the words Sui Yeh ? Cf. Skt. verse 5-6.

3. Not to vex,[1] not to speak others' fault,
Practise as to what has been taught
In the Vinaya-sūtra, to be moderate in
Eating, taking delight in solitude and
Earnestness, add keeping the mind pure,
...This is indeed the teaching of the Buddha.

The Krakucchanda Bhagavān Tathāgata Arhat Samyakasaṃbuddha preached this Vinaya-sūtra to an assembly of forty thousand bhikṣus who surrounded him on all sides :

4. Just[2] as a bee alights on a flower and
Destroys not its colour nor its scent,
But takes a sip and departs.
So also a bhikṣu enters a village,
Does not disturb others' affairs,
Nor does he look into what is done and
Undone, but observes his own behaviour
And meditates what is good
And what is not good.

The Kanakamuni Bhagavān Tathāgata Arhat Samykasaṃbuddha preached this Vinaya-sūtra to an assembly of thirty thousand bhikṣus who surrounded him on all sides :

5. If one wishes to attain
The highest state of mind, he should
Never allow it to get astray, but
Diligently study the Good Bharmas of
The Noble ones, thinking concentratedly of
Peace ; then he may have no more sorrow.

The Kāśyapa Bhagavān Tathāgata Arhat Samykasaṃbuddha preached this Vinaya-sūtra to an assembly of twenty thousand bhikṣus who surrounded him on all sides :

6. Not[1] to commit any sin,
To practise virtue and
To purify one's mind,
That is the teaching of the Buddhas.

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[1] Dhmp. Buddhavagga, verse 7.
[2] Cf. Dhmp. Pupphavagga, verses 6-7.
[1] Dhmp. Buddhavagga, verse 5.

Our Śākyamuni Bhagavān Tathāgata Arhat Samykasaṃbuddha preached this Vinaya-sūtra to one thousand two hundred and fifty excellent bhikṣus who surrounded him on all sides :

7. Good[2] is the restraint of the body,
The restraint in speech is good.
A bhikṣu restrained in all things
Is freed from all sins.

8. The bhikṣu guards his speech and mind,
And lets not his body practise any evil
...After purifying his activity in these
three directions...
Attains the road preached by the sages.

9. If people beat and scold you,
Never treat them with the same ;
Never hate the persons who hate you,
But keep a pure mind towards the angry,
And restrain yourself while seeing
Other people practise evil things.

10. The seven Buddhas who can protect the
World are honoured by mankind.
I have explained in detail the
Vinaya-sūtra uttered by them.

11. All the Buddhas and their disciples
Pay respect to this Vinaya-sūtra.
Having paid homage to it,
They should respect one another.

12. It is through the sense of modesty and
Humility that one gets perfection
And is able to attain Nirvāna.

I have finished the recitation of the Vinaya-sūtra, let the Saṃgha therefore, perform the Poṣatha with concentration.

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[2] Dhmp. Bhikkhuvagga, verse 2.

Skt.

There are seventeen verses here, though some of them are incomplete. The names of the seven Buddhas appeared in the following verses :

Vipaśyī in verse 1.
Śikhī in verse 3.
Viśvabhū in verse 5.
Krakucchanda in verse 7.
Kanakamuni in verse 10.
Kāśyapa in verse 12.
Śākyasiṃha in verse 14.

These verses are mostly corresponding to the Sv. though they do not mention the number of bhikṣus present when the verses were uttered. They may roughly agree as shown in the following table :—

Sv.	Skt.
1	1-2.
2	3-4.
3	5-6.
4	7-9.
5	10-11.
6	13*.
7	15.
8	16.
9	17.
10-12	Nil.

Pali.

We do not find any verse or names of the seven Buddhas here.

Dh.

The seven verses uttered by the seven Buddhas are quite the same, though the language differs slightly now and then.

There is an addition of 12 verses stating the benefit of observing the Śīla and disadvantages for those who violate the precepts.

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* Ms. of the 14th verse of the Skt. is incomplete.

Mhs., Msg.

The verses and the names of the Buddhas are the same. No number of the bhikṣus has been mentioned. Moreover, the words 'pure saṃgha' are added in the texts.

At the end of the Msg., there is an addition of six verses in praise of the wonderful rewards of observing the Vinaya rules.

Ksy.

There is no mention of the seven Buddhas nor the verses uttered by them. The arrangement resembles the Pali text. However, there are nine verses of a quite different type though they are also in the nature of encouraging people to observe the Śīla.

Msv.

First 9 verses, uttered by the seven Buddhas, including Śākyamuni, are more or less the same, though there is some difference in the attribution of the verses. Then come seven verses out of which the first mentions the names of the Buddhas, the second and third correspond with SV. 10 and 11. The remaining four verses have been drawn from a source common with the Tib. The total number of verses are thus 16.

Tib.

There are 18 verses in total in this text as its concluding stanzas. The first seven verses are not stated to have been uttered by the seven Buddhas, nor has any number of bhikṣus been mentioned in that connection.

The following table will show how they correspond to the Sv :

Tib.	Sv.
1. (23)	1.
2. (24)	2.
3. (25)	3.
4-5. (26-27)	4.
6. (28)	5.

7.	(29)	Nil.
8.	(30)	6.
9.	(31)	7.
10.	(32)	8.
Nil.		9.
11.	(33)	Nil.
12.	(34)	10.
13.	(35)	11-12.
14-18.	(36-40)	Nil.

The extra four verses : 12, 13, 14 and 15 in the Msv (as mentioned above), do correspond to Tib. 14, 15, 17 and 18 respectively.

Mpt.

We do not find anything more in this text.

(Prātimokṣa texts...... End)

W Pachow

APPENDIX I

Classification of the Prātimokṣa Rules of the Sarvāstivādin School

	I. Pj.	II. Saṃ.	III. Ani.	IV. Np.	V. Pā.	VI. Pd.	VIII. Adhik.
1. Rules relating to the opposite sex.	1	1,2, 3,4, 5,	1,2,	(4) (5) (17)	5,21,22, 24,25,(26) (27),28, 29,(30), 43,65,70.	(1), (2).	
2. Rules relating to food, drink, medicine etc.				30.	(23),30,31, 32,33,34, 35,36,37, 38,39,40, 41,42,44, 51,74,79,80.	1, 2, 3, 4.	
3. Rules relating to robes, bowls, rugs, bedding etc.				1,2,3, 4,5,6, 7,8,9, 10,11, 12,13, 14.15, 16,17, 21,22, 23,24, 25,26 27,28.	14,15,18, 26,27,59, 67,68,84, 85,86,87, 88,89,90,		
4. Rules relating to housing, staying, association, bathing and comfort etc.		6, 7, 12.			16,17,20 52,54,(57), 56,60,(65).		

	I. Pj.	II. Saṃ.	III. Ani.	IV. Np.	V. Pā.	VI Pd.	VIII. Adhik.
5. Rules relating to wrong views, ill-speech, lying, misbehaviour, quarrelling and split of the Saṃgh.	4.	8,9, 10, 11, 13.			1,2,3,7, 9,12,13, 23,48,49, 55,57,62, 63,69,76, 78.		
6. Rules relating to the Saṃgha-karma, advice, confession, preaching and reciting of the Vinaya etc.					4,(5),6, 8,10,50, 53,75,77, 72,83,		1, 2, 3, 4, 5, 6, 7.
7. Rules relating to trade, digging, wandering, touching money and treasures etc.		18, 19, 20, 29,			58, 73, 81, 82,		
8. Rules relating to killing, stealing, frightening, playing, association with the army and thief.	2, 3.				11,61, 19,(41), 45,46, 47,71.		

APPENDIX II

Pātayantika Rules not found in the Sv. but found in other texts.

(a) *Pali 23,*— Whatsoever Bhikkhu shall go to the dwelling place of Bhikkhunīs and there exhort the Bhikkhunīs, except on the (right) occasion—that is a Pācittiya.

Herein this is the right occasion : (to wit), when a Bhikkhunī is ill. This is the right occasion in this passage.

: Bhikkhunupassayaṃ upasaṃkamitvā bhikkhuniyo ovadeyya—

This Rule is also mentioned in the *Upp. Pā*. 23.

Mhs 23.— Adds : 'When he is not deputed by the Saṃgha'.

Language here is simpler.

Ksy 23.— '...to give instruction and preach the doctrine to the Bhikkhunīs who are not sick...' s. d.

Msg 23.— Adds : 'Without informing other good Bhikṣus'.

This Pā. 23· of the Pali text is not found in *Dh.*, *Sv.*, *Skt.*, *Msv.*, *Tib.* and *Mpt.*

(b). *Pali 82.*— Whatsoever Bhikkhu shall divert to the use of any individual property dedicated to the Saṃgha, knowing it to be so — that is a Pācittiya.

: Jānam saṅghikaṃ lābham pariṇataṃ puggalassa pariṇāmeyya—

This is also found in *Upp. Pā*. 10.

Mhs 91.— '...knowing the donor is desirous of giving things to the Saṃgha, shall divert them to others—' n. c·

Ksy 9.—'...knowing others who give articles to the Saṃgha shall divert them to his acquaintance...' n. c.

Msg 91.—'...knowing articles which are for the Saṃgha shall divert them to other people...' n. c.

This is to be compared with the Msg Pā. 9.

This Pā. 82 of Pali is not found in *Dh.*, *Sv.*, *Skt.*, *Msv.*, *Tib.* and *Mpt.*

(c). *Mhs 43.*, *Msv 28.*, *Ksy 29.*— Whatsoever Bhikṣu shall sit alone with a woman in a covered place — that is a Pā.

(d). *Ksy 42.*— Whatsoever Bhikṣu knowing other family is taking meals shall enter directly — that is a Pā.

(e). *Mhs 20.* is a combination of the Sv. Pā. 19 and Pā. 41. therefore, we have placed the same number in both the places along with other texts in the table of the Pātayantika dharmas.

(f). *Msg 59.*— Whatsoever Bhikṣu shall knowingly sit in a place where the act of coition used to take place in the family that invited him to meals — that is a Pā.

(g). *Msv 43.*— Whatsoever Bhikṣu shall stand by force in a covered place in the family that invited him to meals — that is a Pā.

(h). *Tib 43.*— Whatsoever Bhikṣu shall stand in a solitary covered part of a house in which he knows that a man and a woman are sleeping together, commits a sin which requires expiation.

See *Mpt 43* below.

(i). *Mpt 43*.... Sthānam.

APPENDIX III

Classification of the Śaikṣa dharmas of the Sarvāstivādin School.

			Total :
1.	On wearing and covering.	nos. 1 to 18 31 to 34 37 to 46	32
2.	On walking and proper manner.	nos. 19 to 30 35 to 36 47 to 61, 113	30
3.	On eating and washing bowls.	nos. 62 to 88, 27	27
4.	On preaching.	nos. 89 to 109	21
5.	On urination.	nos. 110 to 112	3
			Total :—113

APPENDIX IV

Concordance Tables of the Prātimokṣa Rules

I. CONCORDANCE OF THE FOUR PARAJIKAS

SV. I	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Committing carnal act.	1	1	1	1	1	1	1	1	1	1
2. Taking things not given.	2	2	2	2	2	2	2	2	2	2
3. Depriving of human life.	3	3	3	3	3	3	3	3	3	3
4. Telling of super-natural power.	4	4	4	4	4	4	4	4	4	4

II. CONCORDANCE OF THE THIRTEEN SAMGHAVASESAS

SV. II.	Skt.	Pali	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Emission of semen.	1	1	1	1	1	1	1	1	1	1
2. Bodily contact with women.	2	2	2	2	2	2	2	2	2	2
3. Addressing with wicked words.	3	3	3	3	3	3	3	3	3	3
4. Praising of bodily service.	4	4	4	4	4	4	4	4	4	4
5. Acting as a go-between.	5	5	5	5	5	5	5	5	5	5
6. Building a house independently.	6	6	6	6	6	6	6	6	6	6
7. Building a house dependently.	7	7	7	7	7	7	7	7	7	7
8. A false charge of pārājika.	8	8	8	8	8	8	8	8	8	8
9. A charge of pārājika based on something else.	9	9	9	9	9	9	9	9	9	9

SV. II.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
10. Causing dissension in a Saṃgha.	10	10	10	10	10	10	10	10	10	10
11. Siding with a Bhikṣu's wrong views.	11	11	11	11	11	11	11	11	11	11
12. Ill-fame and expelling.	12	13	12	13	12	13	12	12	12	12
13. Refusing other's admonition.	13	12	13	12	13	12	13	13	13	13

III. CONCORDANCE OF THE TWO ANIYATAS

SV. III.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Sitting in a concealed place fit for lustful purposes.	1	1	1	1	1	1	...	1	1	1
2. Sitting in the open, fit for lustful purposes.	2	2	2	2	2	2	...	2	2	2

IV. CONCORDANCE OF THE THIRTY NIHSARGIKA PATAYANTIKAS

SV. IV.	Skt.	Pali.	Dh.	Mhs.	Kky.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. An extra robe.	1	1	1	1	1	1	1	1	1	1
2. Without the three robes.	2	2	2	2	2	2	2	2	2.	2
3. Not to wait for materials over one month.	3	3	3	3	3	3	3	3	3	3
4. Robe from an unrelated Bhikṣunī.	4	5	4	4	4	4	4	5	5	5

SV. IV.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
5. Robe washed by an unrelated Bhikṣunī.	5	4	5	5	5	5	5	4	4	4
6. Asking an unrelated householder for a robe.	6	6	6	6	6	6	6	6	6	6
7. Accepting two robes only.	7	7	7	7	7	7	7	7	7	7
8. Giving direction of making a robe.	8	8	8	8	8	8	8	8	8	8
9. Giving directions before the robe-fund is offered.	9	9	9	9	9	9	9	9	9	9
10. Messenger with robe-fund.	10	10	10	10	10	10	10	10	10	10
11. A rug made of silk.	11	11	11	21	11	13	11	11	11	11
12. A rug made of black wool.	12	12	12	22	12	11	12	12	12	12
13. A rug to consist of three parts.	13	13	13	23	13	12	13	13	13	13
14. A rug to be used for six years.	14	14	14	24	15	14	14	14	14	14
15. A new rug to be added with old pieces.	15	15	15	25	14	15	15	15	15	15
16. Carrying away the goat's wool.	16	16	16	26	16	16	16	16	16	16
17. Wool washed by an unrelated Bhikṣunī.	17	17	17	27	17	17	17	17	17	17
18. Receiving gold or silver.	18	18	18	30	20	18	18	18	18	18
19. Exchanging in money-business.	19	19	19	29	19	20	19	19	19	19

SV. IV.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
20. Engaging in buying and selling.	20	20	20	28	18	19	20	20	20	20
21. Keeping a spare bowl.	21	21	21	20	21	21	21	21	21	21
22. New bowl in exchange of an old one	22	22	22	19	22	22	22	22	22	22
23. Yarn woven by an unrelated weaver.	23	26	23	11	23	26	23	23	23	23
24. Giving instruction for weaving the robe.	24	27	24	12	24	27	24	24	24	24
25. Getting back the robe once given.	25	25	25	13	25	24	25	25	25	25
26. Robe as a special gift.	27	28	28	18	26	28	26	26	26	26
27. Keeping one of the three robes in a hut.	28	29	29	16	28	29	27	27	27	27
28. Time for making rainy season robe.	26	24	27	17	27	26	28	28	28	28
29. Diverting articles of the Samgha.	29	30	30	14	29	30	29	29	29	29
30. Not to keep ghee, oil etc. for over 7 days.	30	23	26	15	30	23	30	30	30	30

V. CONCORDANCE OF THE NINETY PATAYANTIKAS.

SV. V.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Telling a lie.	1	1	1	1	1	1	1	1	1	1
2. Using abusive language.	2	2	2	2	2	2	2	2	2	2
3. Slandering.	3	3	3	3	3	3	3	3	3	3
4. Stirring up a settled matter.	4	63	66	5	4	4	4	4	4	4
5. Not more than five or six words to women.	5	7	9	4	5	5	5	5	5	7
6. Reciting clause by clause.	6	4	6	6	6	6	6	6	6	8
7. Telling superhuman power to the unordained.	7	8	8	8	7	7	7	8	8	6
8. Telling a bhikṣu's offence to the unordained.	8	9	7	9	8	8	8	7	7	5
9. Appropriating the Saṃgha's property.	9	81	74	80	9	9	9	9	9	9
10. Disregarding the minor rules.	10	72	72	10	10	10	10	10	10	10
11. Destroying vegetation.	11	11	11	11	11	11	12	11	11	11
12. Deriding others.	12	13	13	13	12	13	11	12	12	12
13. Worrying others.	13	12	12	12	13	12	14	13	13	13
14. Spreading bedstead in the open.	14	14	14	14	14	14	15	14	14	14
15. Spreading bedstead in the room.	15	15	15	15	15	15	16	15	15	15
16. Driving a bhikṣu out.	16	17	17	16	17	16	17	16	16	16
17. Encroaching upon a bhikṣu's space.	17	16	16	17	16	17	18	17	17	17

SV. V.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
18. Sitting forcefully on a bedstead.	18	18	18	18	18	18	19	18	18	18
19. Sprinkling water.	19	20	19	20	19	19	20	19	19	19
20. Building a big house.	20	19	20	19	20	20	21	20	20	20
21. Exhorting the bhikṣunIs without deputation.	21	21	21	21	21	21	22	21	21	21
22. Exhorting the bhikṣunIs after sun-set.	22	22	22	22	22	22	23	22	22	22
23. Exhorting for the sake of gain.	23	24	23	24	24	24	25	23	23	23
24. Travelling with a bhikṣunI by appointment.	24	27	27	28	27	26	26	26	26	26
25. Boarding on a boat by appointment.	25	28	28	29	28	27	27	27	27	27
26. Giving a robe to an unrelated bhikṣuni.	26	25	24	26	25	28	28	24	24	24
27. Making a robe for an unrelated bhikṣunI.	27	26	25	27	26	29	25	25	25	25
28. Sitting with a bhikṣunI in secret.	28	30	26	25	...	25	30	29	28	28
29. Sitting alone with a woman.	29	45	45	44	...	...	31	...	29	...
30. Food procured by a bhikṣunI.	30	29	29	30	30	30	32	30	30	30
31. Taking meals in turn.	31	33	32	31	31	32	33	31	31	31
32. One meal at a public rest-house	32	31	31	33	32	31	34	32	32	32
33. Measure for taking cakes.	33	34	34	34	33	38	35	33	33	33

SV. V.	Skt.	Pali	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
34. Observing the ceremony of leaving over the food.	34	35	35	35	34	33	36	34	34	34
35. Stirring up a bhikṣu's longing for good.	35	36	36	36	35	34	37	35	35	35
36. Going in a body for meals.	36	32	33	32	36	40	38	36	36	36
37. Eating at the wrong time.	37	37	37	38	37	36	39	37	37	37
38. Eating what has been put by.	38	38	38	39	38	37	40	38	38	38
39. Placing things not given in the mouth.	39	40	39	37	39	35	41	39	39	39
40. Asking for delicacies when not sick.	40	39	40	41	40	39	42	40	40	40
41. Drinking water with living beings in it.	41	62	62	20	41	51	43	41	41	41
42. Sitting in the sleeping place of an eating family.	42	43	43	...	43	54	44	42	42	42
43. Sitting secretly with a woman in an eating family.	43	44	44	42	...	70	45	...	...	...
44. Giving food to ascetics.	44	41	41	40	44	52	46	44	44	44
45. Seeing the army-manoeuver.	45	48	48	45	45	55	47	45	45	45
46. Time for remaining in the army.	46	49	49	46	46	56	48	46	46	46
47. Seeing activities of the forces.	47	50	50	47	47	57	49	47	47	47

ŚV. V.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
48. Beating another bhikṣu.	48	74	78	71	48	58	50	48	48	48
49. Giving threatening gestures.	49	75	79	72	49	59	51	49	49	49
50. Concealing other's serious offence.	50	64	64	74	50	60	52	50	50	50
51. Sending away without giving food.	51	42	46	76	52	44	53	51	51	51
52. Kindling a fire.	52	56	57	58	53	41	54	52	52	52
53. Grumbling about settled proceedings.	54	79	76	79	51	43	55	53	53	53
54. Sleeping with an unordained person.	53	5	5	7	54	42	56	54	54	54
55. Persisting in wrong views.	55	68	68	48	55	45	57	55	55	55
56. Siding with persons persistent in wrong views.	56	69	69	49	56	46	58	56	56	56
57. Sleeping with a persistent Śramaṇera.	57	70	70	50	57	57	59	57	57	57
58. Picking up jewels.	58	84	82	69	69	49	60	59	59	59
59. Disfiguring the robe with colours	59	58	60	77	68	48	61	58	58	58
60. Bathing once in a half month.	60	57	56	70	70	50	62	60	60	60
61. Destroying life of living beings.	61	61	61	51	61	61	63	61	61	61
62. Causing uneasiness.	62	77	63	52	62	62	64	62	62	62
63. Poking with the finger.	63	52	53	54	63	67	65	63	63	63

SV. V	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
64. Sporting in the water.	64	53	52	55	64	66	66	64	64	64
65. Sleeping in the same place with a woman.	65	6	4	56	65	69	67	65	65	65
66. Frightening a bhikṣu.	66	55	55	73	66	65	68	66	66	66
67. Hiding a bhikṣu's bowl or robe.	67	60	58	78	67	64	69	67	67	67
68. Using again the robe given away.	68	59	59	81	59	63	70	68	68	68
69. Charging with a false Samgāvaśeṣa offence.	69	76	80	75	58	90	71	69	69	69
70. Travelling together with a woman by appointment.	70	67	30	67	60	68	73	70	70	70
71. Travelling together with robbers.	71	66	67	66	71	72	72	71	71	71
72. Ordination to an underaged person.	72	65	65	61	72	71	74	72	72	72
73. Digging the ground.	73	10	10	59	74	73	75	73	73	73
74. Requisites for four months.	74	47	47	62	73	74	76	74	74	74
75. Suspicious about the rules	75	71	71	63	75	75	77	75	75	76
76. Overhearing other's dispute.	76	78	77	60	76	78	78	76	76	75
77. Declining to give consent.	77	80	75	53	77	79	79	77	77	77
78. Disrespecting other bhikṣus.	78	54	54	58	78	77	80	78	78	78

SV. V.	Skt.	Pali.	Dh.	Mhs.	Kky.	Msg.	Upp.	Msv.	Tib.	Mpt.
79. Drinking liquor.	79	51	51	57	79	76	81	79	79	79
80. Going to a village at a wrong time.	80	85	83	83	80	80	82	80	80	80
81. Begging elsewhere when invited.	81	46	42	82	81	81	83	81	81	81
82. Crossing the polace threshold.	82	83	81	65	82	82	84	82	82	82
83. Pretending not knowing of the rules.	83	73	73	64	83	92	...	83	83	83
84. Having a needle case made.	84	86	86	86	84	83	86	84	84	84
85. Height of a bedstead.	85	87	84	85	85	84	87	85	85	85
86. Bedstead stuffed with cotton	86	88	85	84	86	85	88	86	86	86
87. Measure of making a garment for the rainy season.	87	91	89	89	89	88	89	89	89	88
88. Measure of making an itch-cloth.	88	90	88	88	88	87	90	88	88	89
89. Measure of making a rug.	89	89	87	87	87	86	91	87	87	87
90. Measure of the sugata's robe	90	92	90	90	90	89	92	90	90	90

VI. CONCORDANCE OF THE FOUR PRATIDESANIYAS

SV. VI.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Bhikṣuṇī giving food in a layman's house.	1	1	1	1	1	2	1	1	1	1
2. Bhikṣuṇi's direction in a layman's house.	2	2	2	2	2	3	2	2	2	2

SV. VI.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Mgs.	Upp.	Msv.	Tib.	Mpt.
3. Householders declared to be under training.	3	3	3	3	3	4	3	3	3	3
4. Receiving food inside a forest dwelling.	4	4	4	4	4	1	4	4	4	4

VII. CONCORDANCE OF THE SAIKSA DHARMAS

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Not to wear the inner-garment high.	1	...	...	1	1	...	...	2	2	2
2. Not to wear the inner-garment low.	2	...	...	2	2	...	...	3	3	3
3. Not to wear the inner-garment in disorder.	3	...	...	3	3	...	1	...	...	...
4. Not to wear the inner-garment like an axe.	4	...	...	...	...	...	...	5	7	7
5. Not to wear the inner-garment like the Tala tree.	5	...	...	4	5	...	...	6	5	5
6. Inner-garment like an elephant-trunk.	6	...	...	5	4	...	...	4	4	4
7. Inner-garment like a flour ball.	7	...	...	...	6	...	...	7	6	6
8. Inner-garment in fine foldings.	8	...	...	7	...	...	...	...	...	...
9. Inner-garment in the form of two ears.	* Ms	...	...	...	...	...	...	...	...	...
10. Inner-garment like a pig-head.	Ms.	...	...	...	...	...	...	...	...	...

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* This indicates that the Ms. of the Skt. text is missing completely.

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksh.	Msg.	Upp.	Msv.	Tib.	Mpt.
11. Inner-garment of fine yarn.	Ms.	...	...	...	...	...	...	...	...	...
12. Wearing the inner-garment rounded.	12	1	1	...	3	1	...	1	1	1
13. Not to put on the robe high.	13	...	...	8	7	...	...	9	9	8
14. Not to put on the robe low.	14	...	...	9	8	...	...	10	10	9
15. Not to put on the robe in disorder.	15	...	...	10	...	...	2	11	11	...
16. Putting on the robe rounded.	Ms.	2	2	...	9	2	...	8	8	10
17. Entering well-covered.	17	3	18	11	12	3	3	12	12	12
18. Sitting well-covered.	18	4	19	12	...	14	4	...	...	...
19. Entering well-controlled.	19	5	...	...	...	...	...	...	...	11
20. Sitting well-controlled.	20	6	...	...	...	...	...	...	...	...
21. To enter without casting glances.	21	7	20	37	14	4	7	...	14	14
22. To sit without casting glances.	22	8	21	38	15	15	8	...	...	...
23. To enter without smelling.	Ms.	...	...	...	...	...	...	...	...	...
24. To sit without smelling.	Ms.	...	...	...	...	...	...	...	...	...
25. Entering without presumption.	Ms.	...	...	...	16	...	...	...	...	...
26. Sitting without presumption.	Ms.	—	—	—	—	—	—	—	—	—
27. Entering with a little sound.	27	13	22	47	13	5	9	13	13	13
28. Sitting with a little sound.	28	14	23	48	—	16	10	—	—	—

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
29. To enter without kneeling down.	Ms.	25	—	39	22	—	11	20	23	24
30. To sit without kneeling down.	Ms.	—	11	40	—	—	—	—	—	—
31. To enter without covering the head.	31	23	7	43	21	7	12	15	16	16
32. To sit without covering the head.	32	24	8	44	—	18	13	—	—	—
33. Entering without a turban	33	—	—	—	—	—	—	—	—	—
34. Sitting without a turban.	34	—	—	—	—	—	—	—	—	—
35. To enter without being akimbo	35	21	12	29	17	10	—	18	25	25
36. To sit without being akimbo	36	22	13	30	—	22	—	—	—	—
37. To enter without showing the chest.	—	—	—	—	—	—	14	—	—	—
38. To sit without showing the chest	—	—	—	—	—	—	15	—	—	—
39. To enter without showing the ribs.	—	—	—	—	23	—	—	—	—	—
40. To sit without showing the ribs.	—	—	—	—	—	—	—	—	—	—
41. To enter without tucking up the robe.	37	9	3	13 15	19	8	17	16	—	17
42. To sit without tucking up the robe.	38	10	4	14 16	—	19	18	—	—	—
43. To enter without tucking up both the sides.	41	—	—	17	—	—	—	17	—	18

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
44. To sit without tucking up both the sides.	42	—	—	18	—	—	—	—	—	—
45. To enter without letting the robe fall.	45	—	—	—	—	—	16	—	—	—
46. To sit without letting the robe fall.	46	—	—	—	—	—	—	—	—	—
47. To enter without arm-swinging.	47	17	16	33	25	13	19	26	27	27
48. To sit without arm-swinging.	48	18	17	34	—	—	—	—	—	—
49. To enter without shoulder-swaying.	49	—	—	23	—	—	—	—	—	29
50. To sit without shoulders-swaying.	50	—	—	24	—	—	—	—	—	—
51. To enter without head-moving.	51	19	—	21	26	12	21	27	28	28
52. To sit without head-moving.	52	20	—	22	—	—	22	—	—	—
53. To enter without body-swaying.	53	15	14	19	27	11	20	25	26	26
54. To sit without body-swaying.	54	16	15	20	—	—	—	—	—	—
55. To enter without interlacing the hand.	55	—	—	25	28	—	—	29	30	30
56. To sit without interlacing the hand.	56	—	—	26	—	—	—	—	—	—
57. To enter without bending the leg.	—	—	—	41	29	—	—	23	—	—
58. To sit without bending the leg.	—	—	—	42	—	—	—	—	—	—
59. To enter without placing one leg upon the other.	59	—	—	—	—	—	—	—	—	34

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
60. To sit without placing one leg upon the other.	60	—	—	—	39	21	—	33	34	—
61. Not to place the palm against the cheek.	61	—	—	—	—	—	—	—	—	—
62. Receiving food with concentration.	62	27	26	51	40	24	25 30	39 43	40	40
63. Receiving soup with concentration.	63	—	—	—	46	—	—	—	—	—
64. Not to let the bowl overflow.	Ms.	30	27	52	41	—	—	40	42	41
65. Taking rice and soup equally.	65	34	29	53	—	25	27	—	—	42
66. Without scooping.	Ms.	—	31	55	—	26	29	—	—	—
67. Without selecting good food.	67	—	—	54	—	—	31	—	—	—
68. Without making big handfuls.	68	39	36	64	62	29	33	45	50	49
69. Handfuls to suit the mouth.	69	40	—	65	63	31	34	46	51	50
70. Not to wait by opening the mouth.	70	41	37	66	65	30	35	47	52	51
71. No talk when food is in the mouth.	71	43	38	68	64	33	36	48	53	52
72. Without bitting the food by halves.	66	45	—	70	54	32	54	57	63	—
73. Without sound while chewing.	73	51	42	62	48	37	38	51	54	54
74. Without swallowing unchewed food.	Ms.	—	—	74	—	39	—	—	—	—
75. Without swelling up the cheek.	—	46	41	69	—	27	—	56	61	—

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
76. Without protruding the tongue	76	49	—	73	53	28	—	58	58	57
77. Without smelling the food.	75	—	—	57	50	—	41	—	—	—
78. Without licking the hand	78	52	44	63	56	35	45	61	64	63
79. Not to clean with the finger.	—	—	—	56	—	34	—	—	—	—
80. Not to abandon food.	80	48	40	59	—	40	—	55	—	58
81. To eat without hand-shaking.	81	47	45	72	—	41	47	62	66	65
82. Soiled hand not to touch vessels	82	55	47	60	68	46	49	66	70	68
83. Not to cover with rice.	83	36	33	77	43	45	51	49	46	46
84. Without asking soup and rice for himself.	Ms	37	32	79	45	44	50	—	—	—
85. Without looking into other's bowl.	85	38	34	80	66	42	52	65	69	70
86. To eat looking into the bowl.	86	32	35	58	—	43	—	64	43	44
87. To eat in order.	Ms	33	30	—	—	—	—	—	—	43
88. Throwing away bowl-rinsing water.	88	56	48	76	69	47	53	67	72	71
89. A person riding on horse back.	89	63	59	96	81	62	54	84	95	92
90. In front and at the back side.	91	71	90	90	78	61	55	76	82	80
91. On the road and outside the road.	90	72	92	91	80	63	56	77	83	81

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
92. High and low positions.	92	69	89	88	77	50	58	75	81	79
93. Sitting and standing.	93	70	86	87	74	48	59	73	79	77
94. Lying and sitting.	94	64	87	89	76	49	60	74	80	78
95. Covering his head.	95	67	54	92	92	53	61	78	84	82
96. A turban on the head.	96	66	55	—	91	54	62	92	93	90
97. A person being akimbo.	97	—	56	—	—	—	—	81	—	—
98. Showing the chest.	—	—	—	86	—	—	—	—	—	—
99. Showing the ribs.	—	—	—	—	—	—	—	—	—	—
100. Tucking robe on one side.	98	—	52	93	—	—	—	79	85	83
101. Tucking robe on both sides.	100	—	—	94	—	—	—	80	—	84
102. Letting the robe fall.	102	—	—	—	—	—	63	—	—	—
103. Wearing pattents.	103	61	58	84	83	52	65	87	—	95
104. Wearing leather shoes.	104	62	57	85	84	51	64	88	98	—
105. Holding a staff.	105	58	96	97	85	59	66	—	99	96
106. Holding an umbrella.	106	57	100	95	87	60	67	94	100	97
107. Holding a knife.	107	59	99	98	86	57	68	—	102	98
108. Holding a small dagger.	108	—	97	—	—	—	—	—	—	99
109. Holding bow and other weapons	109	60	98	99	—	58	69	—	101	100
110. Not to cast ordure etc., on green grass.	110	74	49	83	95	64	70	96	107	104

SV. VII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
111. Not to cast ordure etc., into water.	111	75	50	82	94	65	71	97	106	103
112. Not to ease oneself while standing.	112	73	51	81	93	66	72	95	105	102
113. Not to climb on a tree.	113	—	94	100	96	—	—	98	108	105

VIII. CONCORDANCE OF THE SEVEN ADHIKARANASAMATHAS

SV. VIII.	Skt.	Pali.	Dh.	Mhs.	Ksy.	Msg.	Upp.	Msv.	Tib.	Mpt.
1. Settled in presence.	1	1	1	1	1	1	1	1	1	1
2. Settled from recollection.	2	2	2	2	2	2	2	2	2	2
3. No longer out of his mind.	3	3	3	3	3	3	3	3	3	3
4. On confession of guilt.	4	4	4	5	4	4	4	6	7	7
5. Inquiring into the nature.	5	6	5	4	5	5	5	4	5	5
6. To be settled by a majority.	6	5	6	6	6	6	6	5	4	4
7. Like the grass covering over the field.	7	7	7	7	7	7	7	7	6	6

INDEX

Names of books are in Italics. The words beginning with Capitals are Sanskrit or Pali terms, and they are proper names as well.

To avoid unnecessary complexity, we have not indexed all the Sanskrit and Pali words mentioned in the text. However, we made entries of all the important elements contained in the Prātimokṣa Sūtra.

Abhidharma, 162
abuse, 127
Ācārāṅga Sūtra, 64, 68
Acelaka, 144
Adhikaraṇaśamatha Dharma, 9, 11, 38, 211-4
admonition, 91-3, 128, 133, 150-1
advice, 92
Āgama, 8, 10, 13, 17, 19
agent, 15, 105
Ajataśatru, 14
akimbo, 40, 189, 206
alms, 50, 176
Amarakoṣa, 7
Ānanda, 19-21, 36
angry, 129, 130, 146
Aniyata, 11. 38, 95-97, 214
Antaraghara, 48
Aparaseliya, 32
Āpastamba, 62
Āraṇyaka, 35
Arhat, 20, 31
army, 144, 145
Ārya, 42, 43
Aśoka, 18, 32, 33
Aśokāvadāna, 22
Aśubhakathā, 14

bathing, 154
beating, 146, 216
bed, 129-131, 170, 171, 205
begging, 82, 115
bending, 194
Bhabra Edict, 18
Bhavya, 31, 32
Bhikṣu (Bhikkhu), 3, 5, 8, 10, 13-16, 19-22, 29, 30, 35-37, 60, 61, 65-67, 69-218
Bhikṣuṇī (Bhikkhuni), 3, 14-16, 22, 36, 37, 67, 72, 100, 111, 133-136, 175, 176
  Prātimokṣa, 10n, 128
  Sister, 14
Bimbisara, 10, 75
bowl, 50, 51, 54-56, 113, 114, 138, 157, 196, 197, 200, 202, 203
Brāhmacārya, 14, 36, 61
  carin, 35
Brāhmadaṇḍa, 21
Brāhmaṇa, 59, 104, 105, 138
Brāhmanical. 37, 61, 62, 65, 68
Buddha, 3, 5, 10, 13, 15, 17, 20, 23, 31, 35, 36, 55, 60, 61, 68, 69-218
Buddha-Parinirvāṇa-Sūtra, 19
Buddhist Order, 3, 15
Bu-ston, 19, 31, 32
buying and selling, 112, 113

Confession, 67, 212
consent, 148, 149
covering, 40, 184, 206
Cullavagga, 17, 23
curd, 25, 28, 142

Dabba Mallaputta, 14
Darśapurṇamāsa, 59
Dasapāla, 29
Devadatta, 14

Dhanika Kumbhakāraputra, 21, 75
Dharma, 91, 92, 123, 138, 149, 151, 152, 163, 165
Dharmagupta, 11, 34, 41, 42, 44
Dharmāśoka, 30, 32
digging, 27, 161
Dīgha-Nikāya, 3, 60
dispute, 211-213
diverting, 120, 125
Diyaḍḍasikkhapadasatam. 8
drink, 25, 26, 61, 63, 66, 166
Dukaṭa, 67

Eating, 50, 54, 56, 62-65, 137, 139, 142, 143, 151, 176, 195-203, 214
eating once a day, 15, 16
Ekottara, 10
entering, 40, 41, 43, 50, 51, 54, 55, 184-195

Foetus, 16
food, 24, 25, 28. 36, 37, 46, 50, 51, 54, 55, 62, 63. 66, 134, 136; 139, 141, 144, 147, 175, 195
  kinds of food, 120, 121, 138, 142, 177, 179
forest-dwelling, 178, 179
forfeiture, 67
fund, 15, 26, 102, 103, 105, 107
furniture, 128

Game, 15
garment, 49, 179, 180-183
Gautama, 62, 65
Gavampati, 21
ghost, 16, 49, 127
glance, 40, 185, 186
go-between, 36, 81
gold and silver, 15, 26, 28, 29, 111-113
Gṛihya-Sūtra, 64, 68
groundless charge, 84, 85

Higher ordination, 124, 125, 160, 161
housing, 132

India or Indian, 2, 3, 6, 13, 19, 35, 59, 68
insignia, 10
intercalation, 118
interlacing, 194
invitation, 161
itch-cloth, 172

Jain, 37, 61, 62, 64
Jinamitra, 5, 13
Jewel. 47, 153, 167, 168

Kālodayi, 21, 22
Kamma, 67
Kanakamuni, 215, 217
Karma, 25, 66, 150, 151
Kashmir, 40
Kāśyapa, 215, 217
Kaśyapīya, 4, 11, 34, 41, 42, 44
Kathāvatthu, 32
  —ppakaraṇa, 32
Kaṭhina, 97, 98, 99
killing, 37, 61, 62, 66, 75, 76
Kleśa, 5
kneeling, 188
Kosala, 15
Kucha, 34
Kumārajiva, 44
Kusinārā, 19
Kusumapura, 32

Laity, 16, 28, 29, 136, 195, 203
laughter, 50, 195

life, depriving of, 25, 61, 62, 75, 76, 116
Lokottarāvāda, 32
lustful act, 16, 35, 73, 95, 96, 97
lying, 37, 61, 62, 63, 71, 77, 121, 129, 130, 131, 149, 205

Madhyamāgama, 5, 6
Mahādeva, 31, 32, 33
Mahākāśyapa, 20
Mahāparinibbāna-Sutta, 18, 20, 36, 49
Mahā-Sudassana-Suttanta, 3
Mahāsāṅghika, 11, 13, 17, 19, 23, 28, 29, 30-35, 40-45
Mahāvyutpatti, 11, 41, 48, 50
Mahīśāsaka, 5, 11, 32, 34, 41, 42, 44
Mānatta, 67
Mānatvam, 93, 94
Maṇicūlaka, 15, 28
Mathura, 29
Mātṛkādharā, 163
Maithunam Dharmam, 35, 73
meal, 137, 138, 139, 140
measurement, 82, 170-173
medicine, 142, 162
Mettiyabhummajoka, 14
Milindapañha, 8, 47
Moggaliputta, tissa, 32
Moliyaphagguna, 16
money, 66, 106, 112
Mṛgavana, 14, 76
Muc, 4, 7
Mukha, 4, 5, 7
Mukti, 6
Mūlāsarvāstivādin, 11, 41-44, 59
—vāda, 34, 39
Mūlasarvāstivāda-Nikāya-Vinaya-Saṅgraha, 5
Mūlasarvāstivāda-Vinaya-Saṃyukta-vastu, 19

Nālanda, 5
Nanda, 15
needle-case, 157, 170
Nidāna, 69, 70
Niḥsargika-Pātayantika, 11, 15, 28, 38, 97-121, 214
Nikāya 8, 9, 13, 17
Nirvāna, 30, 33, 216

Offence, 15, 16,35-38, 65, 92, 125, 212
overhearing, 164

Pañca Śīla, 37, 61
Pārājika, 11, 13, 14, 22, 35-38, 73-78, 83, 84, 95, 214
Parivāsa, 67
Parivrājaka, 144
Pāṭaliputra, 18, 30, 32, 33, 40
Pātayantika, 11, 15, 16, 17n, 38, 95, 96, 121-173, 214
Posadha, 7
Prajñāruci, 4
Prasenajit, 10
Pratideśanīya, 11, 38, 175-179
Prātimokṣa (Patimokkha), 3-8, 12n, 18, 23, 25, 27, 33, 44, 60, 67, 72 91, 93, 95, 97, 121, 126, 162
preaching, 15, 51, 54, 55, 57, 59, 204-208
precept, 61, 89, 92, 93, 126, 127, 128, 164
precious metel, 15, 26, 28, 29
probation, 93
Pubbaseliya, 32
Purāṇa, 21

Quarrelling, 164

Rainy season, 117-119, 171
Rājagṛha, 9, 14, 18, 19, 21, 23, 40, 75

recension, 17
recital of the Prātimokṣa, 8, 59, 66, 162, 127, 168, 169
Revata, 28
robe, 15, 29, 36, 40, 43, 51, 57, 65, 71, 97-107, 116-119, 135, 137, 140, 154, 157-159, 167, 173, 180, 183, 184, 190, 191, 207
rug, 26, 107-109, 110, 172

Sabbakāmi (Sarvakāmin), 23, 28
Śākya, 69, 72
—muni, 216-218
salt in a horn, 24
Śaikṣa Dharma, 9-11, 17, 34, 37, 38, 40-42, 44, 47, 49, 58, 59, 179-211, 214
Samantapāsādika, 22
Sambhūta Sānavāsi, 28
Saṃgha, 10, 15, 18-21, 27, 28, 31, 33, 35, 38, 60, 66-70, 85-88, 93, 109, 120, 123, 125, 126, 128, 129, 133, 138, 149, 150, 165, 177, 178
Saṁghāvaśeṣa, 11, 14, 37, 38, 78-94, 95, 96, 159, 214
Sammitīya, 7, 12, 34, 44, 45
Samyuktāgama, 8
Saṅgāramaḷḷa, 17
Sarvāstivāda-Nikāya-Vinaya-Mātṛkā, 38
Sarvāstivāda-Vinaya, 11
—Vibhasa, 11, 44
Sarvāstivādin, 11, 13, 40, 41-45
—vāda, 32, 34, 42, 43
Schism, 31-33, 66, 85-87
School, 31-35, 39, 40, 44, 47, 49, 58
Seed, 127
Semen, 36, 79
Seven Buddhas, 214-217
Shadow of the Sun, 24
Shoes, 9, 51, 64, 208
Śikhī, 214, 217
Śikṣa-pada, 9
Śīla, 5, 6, 69, 70, 80
Silk, 107, 108
Sin, 92, 93, 175
Sinhalese, 29
Sitting, 40, 41, 43, 46, 50, 51, 54-56, 63, 64, 95-97, 129-131, 136, 143, 151, 184-195, 205
Sleep, 36, 46, 118, 128, 143, 151, 152, 157
Sonāparāntaka, 14
So-sor-thar-pa, 4, 127, 169
Sound, 40, 187, 198
Speak, 91, 122, 124, 134
Sporting, 157,
Spring, 119, 120, 154, 155
Squatting, 188
Śrāmaṇera, 150, 151
Śravasti, 21
Standing, 55, 63, 205, 210
Stealing, 37, 61, 62, 66, 74
Stūpa, 42, 50, 51, 52
Subhuti, 4
Sudina Kalandaputra, 21
Sugata's span, 26, 82, 110, 172
Suicide, 14, 15
Summer, 118, 154, 155
Super-human-power, 124
Suttavibhaṅga 9, 13, 27, 35
Sūtradharā, 163
Swaying 192, 193
swinging, 43, 192

Tathāgata, 69, 93, 214-216
temper, 91, 92
ten points, 23, 24-26, 28, 31
theravādin (Sthaviravādin), 30, 31-35, 41, 42, 44, 45

thief, 74, 75
thretening, 146, 147
Thullaccaya, 67
Tibet or Tibetan, 2-4, 11, 19, 34, 39, 41, 44, 59
Tissa Moggaliputta, 32,
travel by appointment, 134, 159, 160

Udāyi, 9
Udāyin, 16
Undergarment, 180
Upadeśa, 7
Upāli, 21
Upāli-Paripṛcchā Sūtra, 11, 34, 41, 42, 44, 49
Uposatha (Posatha), 17n, 24, 60, 69, 70
Urine, 209, 210
Uttarimanussa-Dhammaṃ, 77, 12

Vasumitra, 31, 32, 42, 44n
Vatsīputrīyā, 44
Vaiśāli, 18, 19, 21, 23, 29, 30, 31, 74, 76, 78
Vajjian Bhiksu, 23, 27, 29
Vajjiputtako, 8
Valgumuda River, 13, 21
Vexing, 156
Vibajjāvadin, 44
Vihāra, 153
Vimukti, 6
Vinaya, 3, 4, 5, 7, 9, 14, 17, 20, 21, 27, 29, 33, 34, 65, 66
Vinayadharā, 163
Vinaya-Mātṛkā-Śāstrā, 5
Vinaya-Nidāna-Sūtra, 5, 11
Vinaya-Samukase, 18
Vinaya-Śāstrā, 13
Vinaya-Vibhāṣā, 11
Vinitadeva, 45
Vipaśyī, 214, 217
Vipassi, 60
Viśvabhū, 214, 217

Walking, 49, 50, 54, 82, 90, 111
Water, 131, 141, 143, 157, 203
Weapon, 209
Weaver, 114, 115, 116, 122n
Woman, 35, 36, 46, 62, 63, 66, 79, 80, 81, 95-97, 123, 136, 143, 157, 159
Wool, 36, 108, 111
Wrong view, 151, 152

Yaśas, 23, 27-29
Yojana, 111
Yuan Chwang, 32

CORRECTIONS AND ADDITIONS

Page	*Line*		*Read*	*For*
5	21	śīla	sīla	
8	2	Āgama	Agama	
8	4	*Delete* ,	*between Saṁyukta and Sūtras*	
9	f. n. 27	*Read*	Taisho *For*	Taishe
9	Line 33		Udāyi	Udayi
10	22		Upāli	Upali
11	f. n. 34		pan	pau
11	f. n. 36	*Delete the extra*	yin	
12	f. n. 37	*Read*	Punyatara	Punyatrāta
12	f. n. 41		sec.	see
12	f. n. 43		Buddhajīva	Buddhajiva
12	f. n. 44		Prajñāruci	Prajnāruci
12	f. n. 45		fascicle	fascicule
12	f. n. 46		Petersburg	Pctersburg
12	f. n. 46		characters	tharacters
12	f. n. 48		Körös	Koros
12	f. n. 50		:	;
13	Line 30		a large	large
13	f. n. 54		Pārājika	Parajika
14	Line 11		Thera	there
14	28		Saṅgha	Samgha
15	1		a forest	forest
15	22		disinclined	discinclined
15	23		exalting	a exalting
16	f. n. 67, 69		Madhyamāgama	Mahā.
16	f. n. 69		No.	do.
16	f. n. 69		p. 602	p. 626
16	f. n. 70		16	13
17	f. n. 75		35	85
18	f. n. 80		adhigichya	adhigicya
21	Line 27	*Delete the extra*	son	
22	11	*Read*	section mentioned	sectioned
22	17		Mahāsaṅghika vinaya	Mahā. v.
22	f. n. 104		the	tne
24	Line 17		first in	1st
26	5		a leech	leech
28	f. n. 125		Maṇicūḷa	Maṇicūla
28	126	*Add*	Pmk. sect IV. 18	
31	136	*Read*	lix	llx

Page	*Line*		*Read*		*For*
31	138		n. 3		3
31	140		183		132
32	146		182		132
33	153		JDL		JDD
37	Line 7		some rules		some
37	30		a great		great
38	14		Pātayantika		Pāyantika
41	f. n. 171	*Add*	Sarvāstivāda	*before*	Skt
44	Line 4	*Read*	the data		data
44	Table		Vātsīputrīya		Vastsīputrīya
45	f. n. 183		Kathāvatthuppakaraṇa		
45	184		Körös		Koros
45	185	*Add*	185 *to* SBE		
46	Line 22	*Read*	may be		be
46	31		Pali 83		Pali 84
47	3		as those		in those
51	1		the		th
51	6		and to sit		to sit
51	22		Stūpa		Stupa
56	3		grimaces		grimances
56	24		56		66
57	12		coat		cost
58	27		mautīśirase		maulīśirase
61	f. n. 212		212		213
61	213		Vol. xxii		Vol. xxx
62	Line 3		Sūnrita		Sunṛta
64	23		Sāṅkhāyayana's		Sāṅkhāyayana
67	18	*Delete*	and		
pp. 70-94		*Delete*	Introduction *on top margin*		
71	33	,,	to *before* seem		
72	3	*Read*	Śākyamuni	*For*	Sākyamuni
72	32		Cf		ct
74	19	*Add*	thou art stupid	*after*	child
75	1	*Delete*	*the extra* to		
78	8	*Read*	three	*For*	the
78	26		Saṅghādisesa		Sañghādisesa
81	f. n. 1	*This f. n. should go to page 80*			
82	f. n. 1	*This note should go to page 81*			
83		*Delete the whole line begininning with* (see...)			

Page	*Line*		*Read*	*For*
84	f. n. 1	*This note should go to page 83*		
84	f. n. 1	*Read*	anger	*For* danger
84	f. n. 1	*Add* :	The Svv. ch. 4. Saṁ 8 has the following :	
85	Line 25	*Read*	but not	not
86	32		and milk	milk
86	34	*Delete the extra*	the	
87	11		*do* the	
88	13	*Read*	is	*For* in
88	23		see Mhs	Mhs
88	32		two or	two
90	11		pāpasamācāra	pāpasaṃācāra
96	19		they	thee
97	26		Mhs	Msg
98	f. n. 2		Msv	M8v
99	Line 15	*Add*	2 *as a f. n. to* and keep it	
101	27	*Read*	Bhikṣuṇā	Bhiksuṇā
102	18-19			...
103	32-33			...
106	21		construction	csnstruction
108	15		eḍakalomanam	eḍakalomnam
109	2		translation	trenslation
109	4		Cf	of
110	30		Msv 15	Msv 16
111	21		adhvorṇoḍhih	adhvorṇodhih
112	8	*Add* 2 *as a f. n. over* 'instruction'		
113	6	*Add* Mpt 19- Rūpikavyavahāraḥ *after the 6th line*		
113	12	*Read*	Ksy	Rsy
113	15	*Delete*	Mpt 19 *etc*	
114	27	*Read*	Tib 22	Tib 29
115	2		Mhs	Msh
117	7		niḥsṛṣṭavyo	hiḥsṛṣṭavyo
118	1		Msgv	Msg
120	29		Skt 30	Ksy 30
121	2		Sannidhikarakaṃ	sannidhikarakaṃ
121	10		Ksy	Skt
121	17		Msv 30	Msv 35
123	5		utkoṭayet	uktoṭayet
123	25	*Add*	man *after* intelligent	
123	26	*Read*	vijñupuruṣat	viḷñdpuruṣat

Page	*Line*		*Read*	*For*
123	27		viññunā	viññuna
124	12		ordained	ordinated
124	16		seeing 2	seeing
125	12	*Delete*	Skt	
125	12	*Read*	Mhs 9	Mhs 6
125	21		pariṇamayanti	pariṇamonti
126	26	*Add*	says thus ... *after* month	
126	26	*Delete*	by the *S*angha only	
126	26	*Add*	Msg 10 ... 'When the Prātimoksa is being recited at each half month by the Samgha' only	
127	3	*Add*	(Tib V. 62) "impressed in the mind" (Tib. V. 83), becoming inconvenienced (Tib. V. 17) etc... *after* monks	
130	20	*Read*	Āgatyānupraskandya	Āgatyanupraskandya
130	21		jānam	janam
131	10	*Add*	mañcaṃ *before*	vā piṭham
131	25	*Read*	vā *For*	va
132	9		dvārakośā	dvārakosa
132	10		dvārakośargaḍa	dvārakośargaḍa
133	1		with	nith
133	3		Tib 20	Mpt 20
133	f. n. 2	*Delete*	the *before* both	
133	25	*Read*	atthaṃagate	atthamagate
134	4		āmiṣahetor	amiṣahetor
134	19		herein	here in
134	21		saṃvidhāya samano mārgaṃ	saṃvidhaya samano margaṃ
135	26	*Add*	Skt 27...Ajñātya bhikṣuṇyās cīvaraṃ kuryāt......	
			Pali 26......... aññātikāya bhikkhuniyā	
136	18	*Read*	ekaki	ekāki
136	22		Msv	Msg *before* nil
136	28		Bhikṣuṇī	Bhikṣuṇi
139	f. n. 1		Ch. 13	ch.
139	10		Mhs	Msh
139	20		leaving	leading
140	5		āsadanāpekkho	āsadanāpekkho
140	25		śrāmaṇas	śramaṇas

Page	*Line*		*Read*	*For*
140	34		śrāmaṇas	śramaṇas
142	11		and dried	dried
142	15	*Add*	sappi *before*	navanītam
142	28	*Read*	meat	meal
142	f. n. 1		f. n. 1 should go to p. 143, L. 6	
141	f. n. 2		f. n. 2 should go to p. 142, L. 11	
143	f. n. 1		f. n. 1 is meant for Msv V. 41, p. 143, L. 10	
144	Line 30		uyyuttaṃ senāṃ	uyyuttam senaṃ
145	12		senām	seṇaṃ
146	29		Pali 75	Pali 7b
146	f. n. 1		flags	stages
148	9		food	good
148	22		Pā	Pa
149	31		Msg	Mvg
150	14		him	hem
151	7	*Add*	Skt 56...Jānan tathāvādina...saṃbhuṃjīta vā saṃvased vā tena vā sārdham saha garaśayyām kalpayet Pali 69...Jānam tathāvādinā...saddhim saṃbhunjeyya vā saṃvaseyya vā saha vāsseyyam kappeyya......	
151	16	*Read*	Msg 46	Msg 49
151	19		Msv 56	Msv 59
152	4		śrāmaṇera	srāmaṇera
152	22		upalādayed	upalāpeyya
152	28		śrāmaṇera	srāmaṇera
152	38		Msv 57	Ms1 57
153	17		udgrahayed	udgṛṇhayed
153	19	*Add*	uggaṇheyya vā *before*	uggaṇhāpeyya
154	15	*Read*	kāḷasamaṃ	kālasāmaṃ
154	23		Msv 58	Msv 68
155	7		orenaddhamāsam	orenadhhamasaṃ
155	f. n. 1		without	with
156	6		Pali 77	Pali 67
156	22		kaukṛtyopasaṃhāraḥ	kaukṛtyapa-
157	3		Skt 64	Skt 54
157	5		Ksy 64	Ksy 63
157	12		Msv 65	Msv 95
157	20		hāsyaprekṣyam	hasya-

Page	*Line*		*Read*	*For*
158	1		Skt 67	Skt 57
158	2-3		vā	va.
158	11		Ksy 67	Ksy 68
158	16	*Delete the extra* or		
158	27	*Read*	cīvaram	civaram
158	29		apaccuddhārakaṃ	apaccuddhārakam
158	32		asking	askiog
158	33		has been	has
159	6	*Delete*	A	
159	14	*Read*	Pali 76	Pali 79
159	22		amūlakābhyākhyānam	
159	30	*Add*	to another village	
160	17	*Read*	appointment	appintment
162	2	*Delete*	and	
163	4	*Read*	utterance	utterence
164	17		kalahajātānām	kalahajātanāṃ
165	18	*Delete the extra* that		
166	4	*Read*	surāmerayapane	suramerayapāne
166	5		Ksy 79	Ksy 72
167	2		anāpucchā...vā pacchābhattam vā	
167	4		cīvarakārasamayo	
167	21		aniṛgrhītesu	anirgṛhitesu
167	23	*Delete*	ā	
167	29	*Read*	p. 47	p. lix
168	4		palace	place
169	10		keep	keeps
170	8		bhedanakaṃ	bhaddaṇakām
170	18		mañcaṃ	mancam
170	21		mañcaṃ vā pitham vā	
171	8		Tūlasaṃstṛtāṃ śayyāṃ	
171	9		mañcaṃ vā piṭhaṃ vā tulonaddhaṃ	
171	13-14	*Delete the extra* :	or a carpet	
171	15	*Delete*	rope	
171	16	*Read*	Ksy 86	Ksy 85
172	4		Mpt 88	Msg 88
172	10		Skt 88	Skt 89
172	11		tiryag	tiriyam
172	12		...paṭicchādanim ...	dīghaso
172	13		tiriyam	tiryag

Page	*Line*		*Read*	*For*
172	15		Dh 88, Ksy 88	Ds 88, Ksy 89
172	19		Msv 88	Msv 83
173	30		ten	the
175	22	*Delete the extra*	in	
180	10	*Read*	should be	should
181	3		tālapatram	tālpatraṃ
181	22		kulmāṣapiṇḍakaṃ	kulmāsapiṇḍakaṃ
181	28		nivāsanam not like a	...
182	4-6		nivāsanam, nivāsana	
183	19	*Delete* Msg 8,	the same	
183	24	*Read*	Natyutkṛṣṭaṃ	
183	27		Nātyutkṛṣṭam	
184	3		Nātyavakṛṣṭaṃ cīvaraṃ	
186	25		Ksy 16	Kks 16
190	4	*Delete*	at hand	
190	13	*Read*	Notkṛ́ṣṭikākṛta	
190	26		Notkṛṣṭikākṛta	
190	28		Msg 19	Wsg 19
191	20		antargṛhaṃ	
196	18		my	by
196	f. n.		The second f. n. should be	No. 2 and not 1
197	7	*Read*	good food	food
198	23		Pali	Phli
199	1		surusurukārakaṃ	
199	5		Hu-tsu	hu-tfu
199	7		śuścukārakaṁ	
199	28		piṇḍapātaṃ	
1	15		sāmiṣena pāṇinodakasthālakaṃ	
202	16		olokessami	
204	19		Msv 96	Msv 76
206	5		Na	No
209	30		kheḷam	khelaṃ
210	13		kheḷam	khetam
212	8		Amūḷhavinayo	Amuḍhavinayo
214	24		Samyak-	Saṁyak-
215	5		and	add
215	f. n.		The 3rd. f. n. should be No. 3 instead of 1	
216	29		Nirvāṇa	